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HISTORIC INVITATION

Dr. Benson and Dr. Fry sign call for unity discussions

ol. 38, No. 15

JANUARY 11, 1956

TEN FEET AWAY

SPARKLE WAS MISSING. The little gray kitten with the white paws, jutting white chin, and sparkling green eyes that had captured the hearts of the family, was gone.

Mother had looked all over the house—basement, closets, dresser drawers, attic. Dad had hunted outside with a flashlight after supper. But Sparkle could not be found.

AT BEDTIME the two small boys of the household, age five and two, knelt by their beds for their evening prayers, grieving over the loss of their precious pet. "Mother, why can't we find Sparkle?" Barry asked, his eyes brimming with tears. Mother answered, "I guess we should have done one important thing before we started looking and calling for the kitty. We should have asked God to help us right at the beginning. But I'm sure he'll still help us even now."

So the two little heads bowed again in a very special prayer. "Dear Jesus," Barr prayed, "please help us to find Sparkle "Yes, God," Dean explained, "she's ou kitty."

WHEN THE BOYS were asleep Mother mad another thorough search. The last plac was the linen closet in the upstairs bathroom She stooped low to see the back of the bo tom shelf. There, nestled in a soft bed o old cleaning rags, lay a yawning, stretchin and very unconcerned gray furry ball—no ten feet from the spot where two small boy had bowed their blond heads in prayer fo her.

Next morning joy reigned again as th boys cuddled their pet. "See, Mommy, knew God would find her for us," Barr smiled, with the simple trust of children.

—MARTHA JANE CLICK

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COVER PICTURE. At a meeting of commissioners representing the Augustana and United Lutheran Churches in Chicago Dec. 16 Dr. Oscar A. Benson, Augustana president, and Dr. Franklin C. Fry, ULCA president, sign letters inviting all Lutherans to unity talks (see page 17).

THE CHURCH IN THE NEWS

Exiles invited back

"Come home for Christmas in 1956" was the plea broadcast by pro-government clergymen from Soviet-area lands in eastern Europe during the Christmas season. Appeals were heard from Communist radio stations in Hungary, Poland, Czechoslovakia, Bulgaria, and Romania.

On the Budapest radio Lutheran Bishop Lajos Veto was heard to say, "There is a great movement among our Hungarian brethren both at home and abroad to bring about the return to our beautiful country of Hungarians who left either because they were forced to do so by bad living conditions after the war or were driven abroad by the storm of war. We belong together as members of the same great family."

Freedom asked for persecuted

There was disagreement with the bishop's plea. In a Christmas appeal to President Eisenhower, Hungarian Roman Catholics in America asked that world leaders demand "immediate and complete release" for Cardinal Joseph Mindszenty, noting that Dec. 27 marked the seventh anniversary of his arrest by Hungarian Communist authorities on "false and forged charges." Although released from prison last year, the cardinal is in strict confinement. Lutheran Bishop Lajos Ordass is still restricted in similar fashion.

Victims of religious persecution need the prayers of "all men of good will," the Roman Catholic bishops of the U.S. said. "Countless numbers" of people are suffering "unjust imprisonment, frightful physical and mental torture, economic ruin" because of loyalty to conscience and faith in God, the statement said.

Not only Communist-controlled lands but India and Argentina were mentioned as scenes of religious persecution. Missionaries in India are "harassed by local authorities and Hindu fanatics" and "unofficial persecution is widespread," a National Catholic Welfare Conference spokesman explained.

Pope's message praised

From political capitals on both sides of the Iron Curtain there was praise last week for the Christmas message issued by Pope Pius XII in which the Roman Catholic leader called for a ban on further explosions of nuclear weapons and for armament supervision. Statesmen have "an obligation in conscience" to take action that will prevent universal chaos and destruction, the pontiff said.

Though the Pope did not name any nation or individual, U.S. observers saw in his support of proposals for mutual aerial inspections of armaments an echo of the recommendation made by President Eisenhower at the Geneva conference last summer. The Moscow radio in a Dec. 27 broadcast said that public opinion in many countries would view "with satisfaction" the Pope's plea for a ban on nuclear weapons and experiments long a Soviet propaganda point.

Continued nuclear explosions might "generate conditions very dangerous for many living beings" and an atomic war would endanger "the fate of the whole human race," the Pope said. He also asked progressive freedom for colonial areas, warned of the dangers of communism as a social system, and described as "superstition" the belief that social progress and security can be obtained by increasing production of material goods without an underlying Christian morality

Then there were three

Merger plans initiated in 1950 among the Lutheran churches making up the American Lutheran Conference included the Augustana, American, Evangelical, United Evangelical and Lutheran Free Churches. Because the merger was to be limited to these five groups, the Augustana Church withdrew, recently joined with the United Lutheran Church in America in issuing an invitation to all American Lutheran bodies to explore possibilities of union (*see page 17*).

Last week it appeared that the four-way merger might be reduced to three. The Lutheran Free Church, compelled by its constitution to conduct a referendum among its 355 congregations on continuing participation in merger negotiations, fell short of the required three-fourths favorable vote. Of 327 congregations casting valid ballots, 210 or 64 per cent approved union, 117 or 36 per cent did not.

When the union plan was debated at the LFC's 1955 convention, opponents expressed fear that it would bring centralization of authority and loss of congregational freedom. Efforts to change the basis of voting failed. Because a majority voted for the merger, Dr. T. O. Burntvedt, LFC president, said a meeting of the church's committee on relations with other bodies would be held to decide what action to recommend to the 1956 LFC convention. Efforts might be made to authorize continuing participation in the union negotiations. The other three bodies have approved the merger, expect it to occur on schedule in 1960.

Religion splits German unions

Charging that Socialist-minded German Trade Union Federation leaders were eliminating religious influences in the labor movement and easing church members out of important posts, a large group seceded last fall to form the Christian Trade Union Movement in Germany. Protestant and Roman Catholic labor leaders and workers entered the new group, although other active members of both communions remained part of the older Federation.

REFUGEE FAMILY FROM EAST GERMANY arrives at Rochester, New York. Mr. and Mrs. Paul Krieg and their five children are sponsored by Mr. and Mrs. Harper Sibley (standing, rear). Lutheran Refugee Service reported 6,027 assurances at year's end, asked thousands more before April 30.

U.S. LABOR LEADERS George Meany (left) and Walter P. Reuther (second from right), preside and vice president of new AFL-CIO, get annual social justice award from National Religion a Labor Foundation for work in achieving unity of American labor movement. Episcopal Bish Horace W. B. Donegan and Rabbi Isidor B. Hoffman, both of New York, made presentatio

Last week the Council of the Evangelical Church in Germany (EKID) expressed concern over the split in labor ranks. Gathering of Christian workers into a special group might reopen the old gap between church and labor and hinder the realization of social justice, the Council said. The Protestant Evangelical Action Committee also pleaded for a united labor movement, saying that "Christian workers are called upon to build bridges, not trenches."

Roman Catholic bishops in West Germany in a pastoral letter had expressed neutrality, leaving it up to the workers to decide which labor group they wished to join. Organized labor has about 6 million members in West Germany. No figures are yet available indicating how many have affiliated with the new Christian Movement.

Churchmen lobby for bingo

Methodists and Roman Catholics were on opposite sides of the fence in several midwestern states about the morality bingo games. When the Rev. Henry Soltau of Minnesota's Good Governme League asked State Attorney Gene Miles Lord to rule "on the legality a constitutionality of this form of ga bling," reaction from a half-dozen R man Catholic parishes which sponsor games was swift.

Bingo "is a big help to us and Solt should mind his own business," the past of Our Lady of Lourdes parish told Minneapolis newspaper reporter. "Bin games are very serviceable and practic and in no sense gambling," a priest at Anthony of Padua Church was repor to have said. His church gets abo $4,000 a year for its work from bin and "we hope we're not disturbed," t report continued. Holy Cross Rom Catholic parish reported annual inco of about $17,000 from bingo games.

In Ohio, the Rev. Edward Sadvary St. Mary's Russian Catholic Chur Akron, said he would register as a lob

st with the state government to "devote as much time as necessary" to get bingo egalized. Proceeds from the games are necessary for church operation, the priest said, and "I want to get bingo out of the back room."

Church violates bingo law

St. Mary's Roman Catholic Church of Jersey City was accused last week of 19 violations of the New Jersey law governing bingo and raffles. The church, which netted $56,000 profit from 84 games in 1955, was charged with illegally transporting customers to games, employing minors, paying operators, exceeding prize limits and running unscheduled games. On four occasions St. Mary's had been asked to correct these abuses, said Arthur A. Weller, executive of the state's Legalized Games of Chance Commission, in a report to Gov. Robert B. Meyner.

The state commission is "Meyner's Gestapo," retorted Monsignor John H. Byrne, one of the priests attached to St. Mary's. The governor's "regime seems to advocate totalitarianism" like that in Soviet Russia, the priest wrote in a public letter, because it uses "undercover agents" to ferret out violations.

The priest's response is not the "sensible approach being used by a majority of Catholic churches and priests," Mr. Weller said. Gov. Meyner explained that efforts had been made to meet with officials of St. Mary's to seek an amicable solution before the charges were filed.

Methodists are undecided

Most Methodists see no objection to bingo despite their church's condemnation of gambling, according to a survey completed last month by Dr. Murray H. Leiffer of Garrett Biblical Institute in Evanston, Illinois. Only a little more than 38 per cent of those replying to the nation-wide sampling said they believe Methodists should not play bingo. A slightly higher percentage — 40.7 — expressed belief that Methodists should not buy a chance on a charity raffle.

Only 15.2 per cent of those quizzed disapproved of dancing, but 71 per cent objected to the drinking of alcoholic beverages. Profanity and "misrepresenting a product in trying to make a sale" were almost unanimously condemned.

Missouri asked to shun LWF

God has given The Lutheran Church—Missouri Synod "the grace of a peculiarly distinct and courageous confessional utterance and the strength to walk alone" and it should therefore not join the Lutheran World Federation, according to a report from a three-man committee released last month. Action on the report will be taken at the synod's triennial convention in St. Paul next June.

Membership in the LWF must be considered "on a doctrinal and confessional basis," said the 2,500-word statement prepared by Dr. Lawrence Meyer and two seminary professors. In aiming to bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation, the LWF "is acting as only a church can act," the report claimed. Its combined efforts in missions, education, and in giving support to Lutheran groups "in need of spiritual or material aid" also tend to make the LWF more than a federation, said the statement. The "strong common-worship character" of LWF assemblies with all delegates joining together in Holy Communion might "endanger" the confessional integrity of member churches, the report concluded.

Pacifists lose court battle

When the air raid sirens sounded in New York City last June, a group of 20 objectors gathered in City Hall Park, re-

fused to take shelter, was arrested. Most were members of the War Resisters League of the Fellowship of Reconciliation, pacifist organizations. Five were Quakers.

In court last week, one of the defendants, 70-year-old Dr. Abraham J. Muste, said that in a real raid pacifists "would do everything in our power to save human life, but we would not do it as part of a military machine or under the military conscription act." Attorney Kenneth A. Greenawalt said that New York's Defense Emergency Act violated the defendants' constitutional rights by denying them freedom of religion and conscience, the right of assembly and other basic legal protection.

Magistrate Hyman Bushel disagreed. Dismissing the charge against one defendant because she is pregnant, he found the others guilty, subjected them to possible $500 fine or a year's imprisonment. "Free exercise of religion . . . does not justify practices inconsistent with the peace or safety of this state," the judge said. Although the right of assembly is unquestioned, Judge Bushel added, "City Hall Park at the time of an air raid drill . . . was hardly the place at which to demand free exercise of those ancient rights."

Pacifism last week cost a Massachusetts Lutheran clergyman his bid for citizenship. The Rev. Fredrik P. Nissen, pastor of Redeemer Church in Lawrence, was denied U.S. citizenship when he said he would refuse to bear arms. Pastor Nissen, now 48, was also turned down 22 years ago when he said he was a conscientious objector to war. He has been in the U.S. for about 30 years.

Dr. Fry flies to Orient

Lightweight airplane luggage was in order as Dr. Franklin Clark Fry flew from New York on Jan. 8 en route to the Fa East on a six-week trip. India was th first objective. There the ULCA presi dent will attend the 250th anniversary o Christian mission work, begun by Ger man Lutherans; participate in the conse cration of American-educated Dr. Raja B. Manikam as Lutheran Bishop of Tran quebar; and take part in the first All-Asi Conference of Lutheran churches, spon sored by the LWF's Department of Worl Missions.

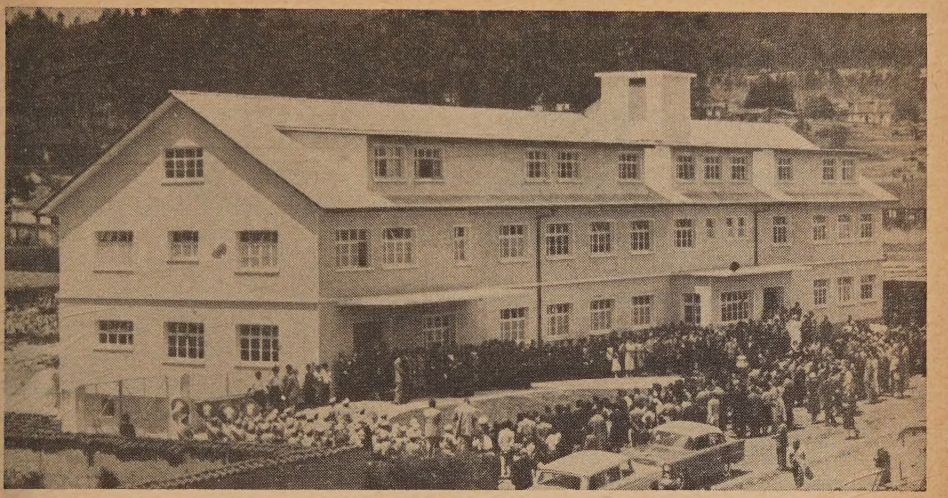
Visits to the new ULCA mission fiel in Malaya and to the convention of th Batak Lutheran church in Indonesia wi follow. Dr. Fry then flies southward t the meeting of the Executive Committe of the World Council of Churches, to b held at Sydney, Australia, in early Feb ruary. He will also address a mass mee ing at Sydney's Albert Hall before re turning to the U.S.

The airplane luggage may be put t use again later in the spring when D Fry is expected to travel to Russia as member of the delegation representin the National Council of Churches.

Lutherans gain in Australia

Greek Orthodox and Lutheran church have made the biggest gain in membe ship in Australia since 1947, accordin to official 1954 census figures releas last week in the land down-under. Wi 116,178 members, Lutherans rose to six place among religious bodies in Australi

More than 8 million of the approx mately 9 million persons tabulated in th count declared themselves to be Chr tians. Another 855,819 did not answ the question about religious affiliatio which is optional under Australian la By far the largest single group was t Church of England, with 3.4 million a herents. Roman Catholics came ne with 1.5 million. Methodists and Presb



PROTESTANT HOSPITAL IN ECUADOR'S CAPITAL, Quito, is surrounded by visitors at dedication ceremonies. The 50-bed institution will minister chiefly to Indians, was started by the late U.S. Evangelist Harry Rimmer while he was on a preaching mission in South America eight years ago.

terians followed, with Baptists just ahead of the Lutherans. The Lutheran gain in the seven years was 73 per cent.

Australian Lutherans are divided into two major groups. One of these, the United Evangelical Lutheran Church in Australia, is affiliated with the Lutheran World Federation.

Mission to approach Jews

The ULCA's two-year evangelism effort will include an approach to Jewish people as well as to other unchurched, Dr. Robert W. Stackel, mission director, said last week. In witnessing to faith in Jesus, we should "by all means include our Jewish friends and neighbors," Dr. Stackel said.

Missions got under way last Sunday in Brooklyn, New York, and in Burlington, Iowa. First Canadian effort in the church-wide mission will start next Sunday in the Stratford, Ontario, area.

Synod newsmen to meet

When the ULCA Committee of Synod Presidents holds its annual meeting at Indianapolis on April 3 it should be the best-publicized gathering of its sort ever held. Accompanying the presidents to the Indiana city will be public relations or publicity chairmen from each of the ULCA synods. Last year stewardship leaders went along with the presidents.

Public relations people and presidents will hear Dr. Fry speak at a joint dinner meeting on April 4. The next two days will be given over to publicity workshops. Directing the program will be Charles C. Hushaw, head of the ULCA Department of Press, Radio and Television, under whose auspices the gathering will be held. Others taking part will include Erik Modean, National Lutheran Council News Bureau head, and West Coast advertising executive P. O. Narveson.

And so forth

Col. A. Harris Nasution, a Lutheran and member of the Batak Church, was named commander-in-chief of Indonesia's 250,000-man army. Indonesia's chief religion is Mohammedanism.

WASHINGTON

By ROBERT VAN DEUSEN

CONGRESS OPENS

THE UNCERTAINTIES of an election year will be reflected in the second session of the 84th Congress. As the Senators and Representatives take up the issues which were left undecided last year, their thinking will be colored to an unusual degree by the reaction of popular opinion. With the possibility of a wide-open race for the presidency looming ahead, and with control of Congress hanging in the balance, legislators will be sensitive to what John Q. Public is thinking.

This gives church members and other citizens the responsibility of being well informed on current issues and of playing a constructive role in the formation of public sentiment. Expressions of individual and group opinion may have direct relationship to the laws passed by Congress.

Issues

ONE PROBLEM that needs to be tackled is the crisis in the public schools. The White House Conference on Education brought into focus some of the urgent needs: more buildings, more teachers, better trained teachers, higher salaries. Thousands of first-graders this year entered overcrowded buildings, and many schools went on half-time shifts. College faculties continue to complain of high-school graduates who cannot read intelligently or write legibly.

The conviction is growing that the federal government should help in solving the problems. Financial aid in the construction of school buildings is one of the most urgent needs. Another is a program of grants to states where the per capita income is so low that the quality of education has suffered.

Proposals for federal aid this year will meet the same obstacles that have blocked their passage in former years: insistence by Roman Catholic leaders that parochial schools should share in the distribution of funds, and resistance to racial integration as a condition of federal aid. The seriousness of the problem should make it possible for some solution to be found in spite of these handicaps.

ANOTHER LIVE QUESTION at this session should be the immigration policy. Last year President Eisenhower recommended changes in the Refugee and Relief Act which have not yet been acted on. A few months ago, Attorney General Brownell said that the administration would propose some changes in the basic immigration law. These may be set forth in a Presidential message to Congress.

At hearings held recently by a Senate subcommittee, church leaders and labor leaders proposed that the Immigration and Nationality Act be revised to remove some of the inequities which it now contains, and to bring U.S. immigration policy into closer relationship with foreign policy.

One of the reasons changes in the immigration law have not been seriously considered is an almost total lack of interest and concern on the part of the public. A valuable contribution which church groups could make to national life would be to educate their members on the facts and principles that underlie our present domestic and foreign policy, and to encourage them to assume a more active role as Christian citizens.

WHEAT AND BUTTER

MUCH OF CANADA'S 1955 wheat crop still on western farms. It hasn't even eached the elevators which are still logged with last year's grain. Despite any pleas to get rid of the surplus, the inister of trade and commerce, C. D. owe, is not inclined to lower the price r to follow the U.S. "giveaway" policy. Encouraged by a 58-cent floor price, ocks of Canadian butter had reached 85 illion pounds. Last month the minister f agriculture, James Gardiner, announced that nine million pounds had een sold to Czechoslovakia at 39 cents a ound—more than a third less than cost. has meant a loss of $3 million to date.

THE WHEAT-AND-BUTTER situation has rompted *Financial Post* columnist, Bruce utchinson, to revise Alice's chat with e Mad Hatter and the March Hare.

"Don't tell Mr. Gardiner," the Hatter arned Alice, "that we are eating butter ere in Canada. He might arrest us. Butr for foreigners but not for Canadians -that's the law and a wise one."

"But," said Alice, "don't Canadians e butter?"

"Oh, yes, they like it," said the Hatter, ut it's bad for them. Ruins their health, u know. So Mr. Gardiner sells it off eap to the Communists of East Gerany. Why should we care about their alth?"

"Guns or butter? That's the question," id the Hare. "The Russians give the erman Communists the guns. We give em butter. What could be fairer?"

"I read somewhere," remarked Alice, hat Mr. Howe won't sell our wheat eap and is very angry at the Americans r giving theirs away. Yet we give away r butter. It doesn't seem to make sense."

"That's because you don't understand modern economics," said the Hatter. "There's no resemblance between wheat and butter. Why, you can tell the difference merely by tasting them."

"Besides," the Hare observed, "Mr. Gardiner and Mr. Howe are in the same cabinet, so naturally they have different policies. True democracy at its best."

"The Americans," the Hatter explained, "are very wicked. They give wheat away to anybody. We only give butter to Communists. The Americans give away wheat they don't want. We give away butter we do want. Our moral position is entirely different. Anyway, Canadians can't eat butter unless prices come down; then where would we be?

"OBVIOUSLY," said the Hatter, "if prices are high, we must be prosperous. If they fall, everybody will be poor."

"What about the farmer?" Alice enquired.

"Oh, the farmer's all right, never fear," said the Hatter. "He has all the advantages of the free enterprise system, in fact a very privileged position. He's allowed to pay for the tariff on the goods he buys and the wages of the city unions, and they go up all the time, so everybody's happy."

"We keep manufactured prices up by higher wages," said the Hare, "and the farmers don't like it, so we keep the farmer's prices up and the city people don't like it, and demand higher wages and that makes it fair all 'round."

"Just the same," said Alice, "I'd like some butter on my bread."

"The idea," screamed the Hatter. "Butter, indeed! And you call yourself a patriotic Canadian? Off with her head!"

"It might as well be off," the Dormouse muttered. "Everybody else lost his long ago."

—NORMAN BERNER

First Protestant Missionary

It's 250 years since pioneers went to India to open a mission for the people of that vast country. This month (January 12-20) celebration of the anniversary is scheduled

By J. F. NEUDOERFFER

BARTHOLOMEW ZIEGENBAL

TWO YOUNG Lutheran pastors, in austere clerical dress, held on firmly. The slim shoulders of coolies seemed somewhat less secure than the decks of the "Princessa Sophia Hedwiga." The seven-month voyage from Copenhagen was almost over. Carried through the surf, they were set down on the sandy shore of the Bay of Bengal.

Before them rose the Danish fort which overlooked the village of Tranquebar, colony of the king of Denmark, trading outpost of the Danish East India Company. Immediately they called upon Commandant Hassius to present their credentials from King Frederick IV.

So began the saga of Protestant missions in which Bartholomew Ziegenbalg and Heinrich Pleutschau were to pioneer. The date was July 9, 1706.

SUSPICION AND ANTAGONISM greeted the two German pastors who had been recruited by the court chaplain of the Danish king to preach the gospel to the natives of the colony. Hassius would not accept their credentials or make provision for them. They had to find lodging beyond the town walls among slaves and servants of Portuguese extraction.

Men of lesser caliber would have given up, but led by the 22-year-old Ziegenbalg, they settled there and initiated a pattern of work which was to be the first Protestant foreign mission.

To preach the gospel, one must be understood. This thesis was basic for the pioneers, as it has been for those wh have followed them. Ziegenbalg had ma tered the Danish language during the tr to India. Now he set his mind to Port guese and the native Tamil.

By the end of 1708 he had read n merous manuscripts, started classes, a edited a grammar—all in Tamil. He al established a Danish-Portuguese scho This was excellent preparation for l later translations which included Luthe Catechism and the New Testament.

THE MISSIONARIES' HOUSE soon becar the center of worship services for bo German and Tamil people. There we chaplains for the Danish colony, who church within the fort had been clos to the missionaries. When Ziegenbalg c finally gain permission to use it, he fou that the Indians were reluctant to ent

The day came when he had to build church for his growing number of quirers and converts. That church called Jerusalem. It was there that spent many hours teaching his people form of service, introducing them to beauty of the liturgy, and forming th into a Christian family.

The forming of Jerusalem Church a other congregations in the vicinity Tranquebar immediately introduced

nissionary to new difficulties. Ziegenbalg ealized that inquirers must be given a isciplined and intensive period of in- truction. Consequently he must spend nywhere from one to four years with is pupils before baptizing them.

It was a wise decision. Out of this horough training grew a strong nucleus of believers who could become evangel- sts. There were possibilities for the fu- ure that pastors and leaders would come rom these native congregations to form native church. To this end he worked.

Schools had to be established. Text- ooks, tracts, paper, and materials had to e secured. Repeated requests to friends t home were answered, one day in 1712, y the arrival of a small printing press. People in England had heard of the need nd had sent, along with the press, a rinter. He died at sea. The press had ccumulated enough rust to make it un- usable. And the English type characters had to be discarded. Sometime later, however, another press arrived—this time from Germany—accompanied by three printers.

The type was made with Tamil characters which had been copied from script sent home by Ziegenbalg. Vision and determination had conquered a need and set a standard which would be followed through the years.

As the Jerusalem congregation grew in size, it became evident that adequate pastoral care must be given the young flock. The poor must be helped, the school children fed and clothed. For those who were expelled from their communities when they became Christians, employment must be found.

Those who have served on mission fields know the importance of inner unity and of healthy relationships with the church at home. In 1709 three new missionaries arrived on the scene to assist in the work. One of them took exception to Ziegenbalg's evangelistic background and the pattern of church life he was establishing. This man returned home in 1711, the year that Pleutschau also left the mission.

But it was in 1714 that serious danger was apparent. Hassius revealed that he had instructions from the Danish East India Company to impede the missionary work. Ziegenbalg decided that the time had come for him to return to Europe to plead his cause. He sailed in October, a little more than eight years since he first set foot in Tranquebar. The memory of those years must have made him shudder: continuous ill-favor of Hassius culminated in a prison sentence which lasted six months (he had pleaded the cause of a Tamil widow). Poverty, caused by insufficient support, gnawed at him constantly. Once, due to a mistake of a

Here's Where Missionaries Landed

Monument marks the spot

Memorial tablet New Jerusale Church at Tranqu bar, dedicated 1718. Ziegenbalg w buried near this alt

drunken captain, a whole year's funds were lost in the ocean at Tranquebar. There had been long years between boats bearing mail from home, and the needs of his people never seemed to diminish.

Ziegenbalg was happy regarding his two years in Europe. He was able to secure the promise of adequate financial assistance, the backing of the Danish East India Company, the removal of Hassius as commandant of the colony, and the establishment of a missionary society. H had also gained a wife. For all the blessings he gave thanks on a day August 1716 when he was welcom back to Tranquebar.

THE VISION of this man never seem to dim. He saw a future where Tan pastors and evangelists would establi congregations in an ever-widening circ of influence and conduct a program evangelism which would carry them f

nto the interior of the country. To this nd, in October 1716, he established a eminary and set himself the task of mak- ng even deeper inroads into the life of he land.

Serious difficulties, however, continued o give him cause for worry and make im a sick man. The missionary society t home suddenly decided that the pattern Ziegenbalg was establishing was of alto- gether too worldly a nature. Expenditures or churches and buildings were unneces- ary. A missionary should not require more than a meagre salary. Consequently he funds promised him would not be forthcoming.

Regardless of this opposition, Ziegen- balg worked on. Oct. 11, 1718, saw the dedication of a new and larger Jerusalem Church, destined to echo to the worship of succeeding generations of Christians.

JUST FOUR months after the dedication of the new Jerusalem Church, on Feb. 23, 1719, Ziegenbalg died. Buried within the walls of the church he established, he continues to give inspiration to the work of missions.

He was a martyr to the cause of for- eign missions, but the glorious forerunner of the churches which have been estab- lished in many nations around the world. Countless other missionaries have fol- lowed in his steps to undertake, in the pattern which he set, the creation of the young churches across the seas, which stand today in tribute to a man of God who gave himself unreservedly and whose life spanned but thirty-five glorious years. In his thirteen years of missionary service he had sketched a master-plan for the great Protestant missionary enterprise of which he was prophet and architect.

FRIENDS AREN'T ACCIDENTAL

By RAE CROSS

As I STOOD looking out my window the Salvation Army truck pulled away from n front of Nell's. At every club, church, or community gathering Nell is always urrounded by friends. She is attractive, lways neat and well groomed. But there nust be more definite reasons for her opularity, I thought.

I hadn't lived in the neighborhood long, but Nell had been the first one to call and had asked me to run over for a cup of tea any time. If she has a magic formula for making friends, maybe I can learn to use it too, I reasoned.

SHE MET ME at the door before I had time to knock. "Come in," she said cheerily, laying down the pen she had in her hand.

"Oh, I'm afraid I interrupted. You were writing a letter," I apologized.

"Just a note of thanks," she smiled. "Miss Foster down at the television station was so nice about arranging time for the Community Chest broadcasts that I thought I would tell her how much it was appreciated."

"But isn't that her job?" I asked.

Nell picked up some diaper material, sat down, and started hemming.

"Jobs can be pretty thankless," she answered, "and it only takes a minute to tell someone the work is appreciated."

SHE LAUGHED as she noticed I was eyeing the diapers suspiciously. "It's not what you think," she said. "Mrs. Marple has a new baby. With two other little ones she really has her hands full. Want to see something cute?" She tiptoed to the bedroom door, opened it gently, and pointed to the bed.

A curly-headed little girl lay fast asleep, a teddy bear held tightly in her arms. Nell closed the door softly and went back to her rocker.

"I didn't know you—"

"I don't," she interrupted, "but the Marples are having a hard time financially. She was worried wondering what to do about the children while she was in the hospital. So several of us promised to take turns caring for Sharon and Jackie. We are making a few things for the baby, too—"

"Do you have enough made?" I broke in eagerly.

"I think we have enough for the baby, but if you would like to make some little dresses and slips for Jackie and Sharon—"

"Oh, I'd love to," I cried, visioning little ruffles, appliqued pockets, and ribbon ties.

"You must have lived in this town a long time," I ventured. "You know s many people and have so many friends.

"Truth to tell," she smiled, "we hav only lived here a year. I—" the phon rang. "Pardon me," she said.

AS SHE CONVERSED on the phone it b came very clear to me why Nell ha friends. She didn't sit and hope the would come to her. She made an effo to make friends. Then, not satisfied, sh told them they were appreciated. It wa easy to see why she was popular.

"That was the leader of the yout group at church," she explained as sh sat down. "The group was to have m at her house tonight to discuss plans fo buying toys for the nursery school. Sh had unexpected company so I told h they could meet here."

"Do they meet in private homes?" asked timidly.

"Yes, ordinarily," Nell answered, "an there is always a need for sponsors. Pe haps—but here I am trying to get yo into all sorts of jobs on your first visit

"I MIGHT AS WELL tell you," I blurte "I really came over because I wonder why you had so many friends. I tried tell myself it was because you had alwa lived here. Fact is, I made up all sorts reasons to soothe my own pride. Now know I was wrong. You have earn friends by being one. I feel I owe yo an apology."

Nell put down the diaper and flash me a smile. "My dear, don't apologiz I should have asked you if you wou like to help with some of these things. love people and I like to help them—"

"And that is the formula for maki friends. There is nothing magic abo it," I said flatly.

Nell nodded. I picked up the diap she had put down and started hemmi as she poured another cup of tea.

Invitation to Church Union

Augustana and United Lutherans give bid to fourteen other Lutheran groups to plan for merged church. Answer is requested by November 1

By CHARLES C. HUSHAW

Commissions of the United Lutheran Church in America and the Augustana Lutheran Church voted unanimously at a conference in Chicago Dec. 16 to extend a joint invitation "to all American Lutheran church bodies" to meet with them to discuss organic union.

The invitation was sent to the presidents of 14 other Lutheran church bodies urging them to designate representatives to meet with the ULCA and Augustana commissions "to consider such organic union as will give real evidence of our unity."

The joint invitation was signed on behalf of the United Lutheran Church by its president, Dr. Franklin Clark Fry, and by Dr. Oscar A. Benson, president of the Augustana Lutheran Church.

It proposed that commissions of American Lutheran church bodies meet, shortly after Nov. 1, 1956, to "proceed to draft a constitution and devise organizational procedures to effect union."

Thirteen members of Augustana's Commission on Ecumenical Relations and ULCA's eight-member Special Commission on Relations to American Lutheran Church Bodies held a day-long meeting discussing procedures and reviewing previous actions taken by each of the bodies on Lutheran unity.

The invitation to the other Lutheran bodies was drafted by a committee which included Augustana's President Benson, ULCA President Fry, Dr. P. O. Bersell president emeritus of the Augustana Church), and Dr. Paul H. Krauss, pastor of Trinity Church, Fort Wayne, Ind.

Dr. Benson and Dr. Fry emphasized that the new approach to Lutheran unity was not to be taken in any way as an attempt to "influence adversely" a four-way merger being negotiated by the Evangelical Lutheran Church, and the American Lutheran Church, the Lutheran Free Church and the United Evangelical Lutheran Church.

Two Lutheran bodies have indicated interest in exploring organic union with the ULCA and Augustana. They are the American Evangelical Lutheran Church and the Suomi Synod. These two groups, together with the ULCA and Augustana, represent more than 2,800,000 members, or forty per cent of the Lutherans in America.

The Dec. 16 meeting was the outgrowth of a "historic invitation" which Dr. Fry issued last March to the Augustana Lutheran Church, in which he invited Augustana's commission to meet with ULCA representatives to enter into conversations looking toward organic union—with the provision that such conversations be open to all other American Lutheran church bodies.

The Augustana Church, at its convention last June, voted to accept the ULCA invitation and authorized its Commission on Ecumenical Relations to arrange with the ULCA for the joint meeting.

PICTURE STORY ON NEXT PAGE →

PRES. OSCAR A. BENSON

HOWARD PETERSON C. W. SORENSON

PRES. FRANKLIN C. FRY

LYMAN BRINK

DR. KARL E. MATTSON

DR. T. A. GUSTAFSON GILBERT E. OLSEN

DR. CARL C. RASMUSSE

AT CHICAGO

Thirteen Augustana and eight ULC representatives (four not pictured here) gave careful study to new plan for uniting Lutherans of America. They invited 4 denominations to join with them in preparing merger plans. Prospects are good that at least four will share in shaping structure of a merged church which may materialize in the 1960s

DR. ROBERT HOLMEN

DR. OSCAR CARLSON

DR. EDGAR M. CARLSON

DR. P. O. BERSELL

WALLACE ANDERSON

DR. PAUL H. KRAUSS

JUDGE JAMES HENNINGER

DR. LLOYD L. BURKE

The Church Came to Horseshoe Ben

Lumber town in Idaho seemed unpromising as place for a church. But some folks had mad up their minds — and the church was starte

By THOMAS L. AUER
Pastor of Zion Church, Loogootee, Illinois

THE WOMEN'S CLUBROOM overflowed with mourners. The pastor delivered a simple gospel message. "They made her look too young," he had said while she lay in state before the service began. In the sermon he asked her friends to remember her as she really was, grown old in the hope of some day having a church in her town.

Aside from the fact that a good many of the people present were related to her, folks would remember her for just that fact—that the church did come to Horseshoe Bend. This was the biggest thing in Minnie Wood's life. Not in her lifetime, which began in Horseshoe Bend two decades before the century turned, had there been a regular church there. Not until now.

A GROUP OF HOUSES and two sawmills clustered on a gravel-bar within a horseshoe - shaped - bend on the Payette River, in Idaho. Cattle dotted the steep brown hillsides, making their way in endless rounds from clumps of bunchgrass to salt, to water, and back again. Wheatfields and alfalfa patches checked and striped the hillsides at every hint of moist ground.

A ranch house nestled in a group of cottonwoods and black locusts in each creek-bottom. Dusty roads stretched out from the town like a web, and then wound tightly up and around the hills to the timber which lay in the higher reaches of the mountains. There the pine fores trapped moisture which supplied th streams, bringing life to the parched lan below, and providing logs for the mil which brought life to the town. But the town was no church to bring life the people.

THERE HAD BEEN several attempts start churches. But they never took very firm root among the rough-an

ready dry-land wheat ranchers, cattlemen, loggers and mill hands who had lived with their families for two and three generations on the fringe of Idaho's great primitive area.

"A lifetime without a church is far too long," thought Mrs. Woods. So one day she sent her son-in-law with his family to visit a new Lutheran mission in nearby Boise. They attended a service and, afterward, armed with a list of families in Horseshoe Bend who might be interested in a church, approached the pastor. "Will you come up to our town and hold services?"

The community was so small that it seemed impracticable. Yet the Rev. Homer W. Berner, pastor at Boise, was so touched by the needs of these people that he began to hold services. He went to Horseshoe Bend twice each month for Sunday afternoon Sunday school and worship. He investigated other nearby communities, hoping to find a few additional prospects for membership. But the towns were too far off, too small, or had churches.

When Pastor Berner, who was the mission developer at Boise, left, and the Rev. H. Edward Hamme was called as the mission's regular pastor, the work at Horseshoe Bend had begun to show some promise. Mrs. Woods and several of her children and grandchildren were baptized. The mill owner, a Lutheran, gave his wholehearted support to the work.

ONCE IN A WHILE attendance would dwindle. Sometimes only five or six worshipers would gather. Then gradually the town began to awake to an awareness of its church. Attendance, especially in Sunday school, began to pick up. The meeting place was changed from the school building to the women's club room (which had been a bar in the town's boom days). Pastor Hamme came up two evenings each month to hold adult instruction classes.

But there wasn't time to do much. There was no chance for the pastor to make all the calls that should be made, to organize activities, or even just to sit back and take stock of what the possibilities really were for the tiny church. Pastor Hamme had a growing mission in Boise to care for. And for a while, when he was holding services at the Mountain Home Air Base on alternate Sunday afternoons, his schedule was heavily overloaded.

But the Pacific Synod had become keenly interested in this sort of work. A similar preaching point at Lava Hotsprings, served by the Rev. Paul William Funk of Pocatello, Idaho, flourished. Pastors through the Far West began to wonder if this wasn't a new field of service, a new area of responsibility for the church, in ministering to the small, scattered logging communities.

WHEN I CAME to Horseshoe Bend during a year away from my seminary studies, it was in search of just such work. I had long been interested in small farm-industrial communities in the West, and the special, untested problems they posed. I had lived and worked among such people for several years during and after college, and before going to seminary.

Here was a chance made to order. Some first-hand work with the special problems of such an undertaking could help the synod answer the big question: "Is such work likely to produce an effective enough witness for Jesus Christ in His church to merit its continuance?"

But, most of all, here was a chance to renew my acquaintance with the people I knew and loved. It would let me be reminded once again how the seasonal

nature of forestry meant that men had to work long hours when they could, in anticipation of the long winter days when the snow was too deep or the roads too muddy to go anywhere or do anything.

I would know once again how from May through October, a man could drive a logging truck from before dawn until dark, and then spend half of the night repairing a combine or tractor so that on Sunday he could work on his eighty acres of dry-land wheat, or get his second crop of alfalfa stacked before it rained.

BECAUSE THE CHURCH could barely pay my expenses, I went to work in the sawmill. But most of all I went to work there so that I could know once again the utter physical exhaustion that comes at the end of a day of strenuous physical labor. I wanted to remember how precious were the few hours of leisure on Sunday, and how the trout streams could tempt one, and the need to fill the deep-freeze with venison and elk to last through the long months when there was no work. These concerns could practically compel one to miss church.

So I worked, and called on the sick, and found a few new members, and hunted and fished a little, and taught and preached. I thought about how the church could never meet this situation with its usual pattern of 11 A.M. Sunday services, social get-togethers, and missionary programs calling for self-supporting congregations.

I remembered something of what I had been taught about the psychology of religion, and the need for understanding people, and meeting them where they are. It is fine that a pastor can work among his people, and thus be able to know firsthand how to construct a church's program to fit the needs. But I was blocked at every turn by lack of time. And in six months, I hoped to outline a program which could be carried on by a supply pastor with even less time than I had had.

IT WAS THE CHILDREN who kept us going, I think, in spite of difficulties and disappointments. This enthusiasm of the youngsters was best expressed by a week's vacation church school with 42 enrolled. It was taught by women of the community from Methodist, Roman Catholic, Lutheran, and even Mormon backgrounds.

Sunday school enrollment had been good from the start. Five boys went to the Lutheran Bible camp high in the Sawtooth mountains near Sun Valley. Seven enrolled in a catechetical class. Only one in this class had been baptized!

The important thing that emerged seemed to be that the primary need was to preach and to teach. The program would fit itself to the needs—if we saw those needs as the ones common to all men: the salvation and redemption that can find in Jesus Christ. In my Reformation Sunday sermon, before a record crowd of 45 worshipers, I found myself addressing this need.

"We are a generation of fence-sitters. Some of you deplore the fence-sitting of the Christian church. You want us to do something for your community. You want people in the town to get off their fences too and to do something for the church.

"The church will only move to Horseshoe Bend as men move it, it is true. But men will move only as God moves them. Often, when we try to get off the fence we find we cannot. We haven't the church program to work with. We don't have enough members to carry anything out. We don't have money. We don't have a church building. We don't even have a pastor to guide us.

ORGANIZATION DAY AT HORSESHOE BEND
President Steinhoff, Pastor Hamme in center

"But there is a way we can move off that fence. It is by moving toward God. And when we move that way we find God moves also toward us and our neighbor. The need to preach the Word of God cannot be slighted for any church program. When we see our own need for forgiveness and reconciliation with God, the church moves in spite of us."

* * * *

". . . IT IS BECAUSE one woman saw her need of God that the church came to Horseshoe Bend," continued Pastor Hamme as the funeral message drew to a close. Over two hundred people filed out of the building and into their cars to join the procession to the cemetery.

Was it worth while? On May 8, 1955, Grace Evangelical Lutheran Church was organized at Horseshoe Bend by Pastor Hamme and Dr. L. H. Steinhoff, president of the Pacific Synod. *There were only twenty-three charter members.*

The congregation was received into the Pacific Synod in the same month at the annual convention at Spokane, Washington. Grace Church, Horseshoe Bend, Idaho, stands as a living testimony to what Christ can do when He gets into people's lives.

SOMEBODY HAS SAID that there are three kinds of preachers: there is the preacher that you CAN'T listen to; there is the preacher that you CAN listen to; and there is the preacher that you CAN'T HELP listening to.

—DAVID A. MACLENNAN in *Pastoral Preaching* (Westminster)

Education for Ike and Ida

They'll go home next year to teach Liberians

By LUCILLE E. HEIN

"IKE WILL BE one of the top men in Liberia some day. That's how I rate him."

Chaplain Paul Kirsch of Wagner College was not talking about the president of the United States, but about Elike Takyi of Liberia, now studying in the United States.

Ike—no one ever calls him Elike—is typical of overseas students the Lutheran church is bringing to our colleges. Pastor Ernest H. Flothmeier, instrumental in sending Ike here, told Dean Ian Morrison of Wagner, "The experience may be overwhelming, for Elike Takyi comes from a primitive society. But Ike is man enough and Christian enough to take it."

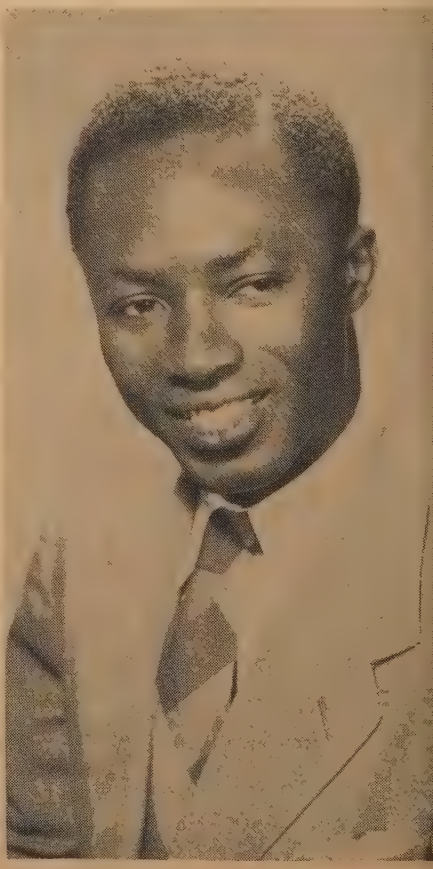
As he recalled this statement, Dean Morrison said, "Pastor Flothmeier was right. Ike's taken everything in his stride, including our hearts."

IKE WAS A TEACHER in the Lutheran Training Institute near Monrovia, the Liberian capital. Pastor Flothmeier, president of the Lutheran church in Liberia, was convinced that Ike had great potentialities for service among the African peoples, especially if he could have further education. On a trip to this country, Pastor Flothmeier discussed his hopes for Ike at Wagner College. He left with the promise of a full-tuition scholarship.

Elike Takyi arrived at Wagner in February 1953. "You would have laughed to see my arrival in New Orleans, where my boat docked," Ike said. "I had five pieces of luggage, plus a table—a large, carved wooden elephant holding a polished table top. The YMCA people in New Orleans started me on my way to New York. When I reached Pennsylvania Station, I called Chaplain Kirsch and said, 'Here I am. What do I do now?'

"The most awful thing was that he told me to take the subway. In Africa people told me to stay away from the subway."

ELIKE TAKYI
What do I do now?



IDA TAKYI
Gets help with the housework

Ike must have been lonely at first, for he left his wife and two children in Africa. If he was, he did not show it. He made a good record from the start, carried on a full program, attended summer sessions, had a part-time job, participated in college activities, and gave talks about Africa whenever he was asked.

Wagner's administration and faculty and Pastor Flothmeier felt that a year of graduate study would give Ike a firmer base for teaching in Liberia. The Board of Foreign Missions arranged a scholarship at Teachers College of Columbia University. Ike majored in sociology at Wagner, and he is now doing graduate work in guidance, administration, and education.

EVEN BEFORE he left Africa, Ike was dreaming of bringing his wife here. He took part-time jobs, saved every penny, and eventually was able to send for her. "I wanted her to share this experience with me," Ike says. "And two can carry back more ideas than one."

His wife Ida (pronounced Eda) was listening, and she nodded. "I wanted to come. But we miss our children. Frank is four now and Beatrice is seven. How they would enjoy life here!"

Ike spoke again. "The money was only one obstacle to Ida's coming. The other was a place to live. One day I told my worries to Dr. Roswell Coles, chairman of the sociology department at Wagner. Dr. Coles, without even thinking it over, offered me two rooms in his big house.

"Do you wonder that we call Dr. and Mrs. Coles 'Father' and 'Mother'?" Ida asked. "We lived as a part of their family. Ike was best man last June for the wedding of Roswell Coles, Jr., and Dr. Coles is my guarantor with the government."

"Ike and Ida are like our own children," Dr. Coles says. "Through Ike, I became intensely interested in the whole African problem. I seized the opportunity to talk at length with a man from a different culture—a man who knows his own culture, appreciates its good, sees its faults, and has ideas about the future of his people. Ike is quick to grasp ideas and eager to absorb new experiences."

ONE THING that impresses Ida is the relationship between men and women in America. Her first experience was when Dr. and Mrs. Coles would not let her help with the dishes after her first meal with them. "I could not believe it when father (Dr. Coles) went to the kitchen and helped his wife with the dishes. Right then I had to start unlearning many of my old ideas about the relationship of men and women.

"With us," Ida said, "men scorn women's work, and women have a rather lowly

place in our patriarchal society. At present, we have an apartment in one of the married student residences of Teachers College. Ike washes dishes sometimes and often does the marketing. Unthinkable for a man in our country! I wonder what will happen when we go back?"

Ike's first public appearance at Wagner after his arrival was at a Student Christian Association meeting where foreign students talked about life and religion in their homelands. "Ike stole the show," says Chaplain Kirsch. "After that, he was in demand as a speaker for religious and civic groups in New York and New Jersey. People wanted to hear his comments on problems in the two countries he knows—Liberia, a free democracy, and the Gold Coast, under British rule."

At Teachers College, Ike has many duties besides his studies and his part-time job in one of the campus offices. He is a representative of the student council for his department, secretary of the student personnel administration council, board member of the department of affairs, committee member of World Student Christian Council fellowship, member of Lutheran Graduate Student fellowship, member of the Gold Coast Student Association.

In the summer of 1955, Ike and Ida attended the Lutheran Student Conference at Banff. In October they attended the convention of the Women's Missionary Society in Cleveland, and Ike took part in a foreign students' forum.

Ida is as industrious as her husband. She takes a course in dressmaking and designing at a Harlem branch of the YWCA and courses in maternal, infant, and child care at Columbia Institute in Manhattan. "With this background, I can teach classes, organize home economics and hygiene groups, give demonstrations to village women. This will be especiall useful if Ike teaches in the interior."

The Takyis are not immature student looking for a gay social whirl. Ida i twenty-six and Ike thirty-five. Both ar small-boned and five feet or under i height. Their voices are gentle, thei movements poised and restrained, thei smiles infectious.

Education is Ike's serious interest. I the Gold Coast, where Ike and Ida grev up, there is free but not compulsory edu cation for the first six years. Educatio cannot be compulsory because people liv too far from the schools, transportatio is poor, schools are few.

Ike says, "I attended a mission ele mentary school in the Gold Coast, the a government high school where I ha some teacher training, then a churc seminary for a year. In our countr teachers are so badly needed that you be come one as soon as you have a littl more learning than others. I taught i the Gold Coast for nine years and I taugh everything—as you would in a one-roor school here. I was able to take som correspondence courses with the Unive sity of London, too, while I taught.

"We were married in the Gold Coas and afterward I went to Liberia to teac in the Lutheran Training Institute. Th institute is a co-educational boardin school, with students of high school ag

"You cannot imagine the struggle young person has in the Gold Coast if h wants to go to school. School is alway secondary—because all children mu work in the home and with the crop Both Ida's family and mine had tw farms. That is usual in our countr Families live in small villages.

"One farm is just outside the village- this is where the family's food is raise

(*Continued on page 27*)

Sorry, I didn't read that one . . .

How many times in the last year have you had to say that whe the conversation turned to the subject of new books?

If you've had to use that excuse in the past year you are fac to face with the sobering fact that you have permitted the pace of you daily life to interfere with your own program of self-enrichment.

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HIGH IS THE WALL

by Ruth Muirhead Berry

a magnificent new novel about
one of the more recurring social problems

There is more than love to an inter-faith marriage, Faith learned soo after marrying Neil Mackaig.

Faith had not heeded her mother's warning. She was sure Neil woul always be close to her. Their love would conquer every obstacle.

But the more Neil insisted upon the letter of her antenuptial promises, the more Faith began to rediscover the strong ties she had with her Protestant heritage.

Although she was willing to go to Neil's church and read the books Neil suggested, she found he would not do the same for her . . . Didn't his church say it was wrong?

Forbidden by her promise to talk to her own children of what she felt was the truth, Faith became more and more disillusioned. This marriage was so different from what her love had promised.

Driven by her need to understand, Faith talked to all her friends. But their problems were different. Their answers didn't work. Hers was a unique problem. Love, she discovered, had little to do with happiness when the latter was constantly being challenged by the powerful pulls of two different religious convictions.

HIGH IS THE WALL presents both sides o the question. It shows how difficult it is t resolve this kind of tension when both husban and wife are honest and concerned for th integrity of their convictions.

This is a heart-rending story portraying warm human situation, touching with the effor of Faith to bridge the gap that would save he marriage. The clear-cut portraits of the mem bers of the Mackaig and McLaren families an the old Catholic priest in the walled, azalea ga den along the blue Pacific make this a story o real people seeking a solution to a tragic Prob lem in which they have unwittingly becom enmeshed. $3.

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(*Continued from page 26*)

The other farm is often far away—and it is the farm where the cash crop is raised. For food we raised yams, plantain, casssava, rice, eddo, corn, greens, and fruit. We eat much more starch than you do, and have very little milk or cheese, for we are not a dairy country.

"During the school term, I worked on our home farm. I studied as I waited to draw water from the well or as I walked to school or to the farm. In vacation, I worked on our cash-crop farm, which was an hour's walk from the village. Ida's life was quite like this."

Ike agreed about the hard work. "Even though our families are large, there is much work for everyone. I am one of seventeen children. My people are Christian, so we had only one mother. When she died, there was a stepmother."

"I am one of twenty-three children—some of them died in infancy," Ida said. "But my father is not of the same belief as Ike's. He had five wives. At one time there were four mothers living in our house. We were a big happy family."

IT IS A LONG JUMP from childhood in their tribal villages to the life the Takyis lead in New York. Do they find in the United States what they hoped to find?

"I worried about segregation and racial prejudice before I came," Ike confessed. "I was prepared for anything.

"But what happened? Nothing! In all our travels on this continent, I've never felt that anyone looked down on me nor have I ever felt segregated. Only once . . ." he stopped, laughed, and looked at his wife. "Shall I tell it?" She nodded.

"I went to Norfolk to meet Ida's boat. We wanted to eat before starting back to New York. Without realizing it, I selected a restaurant for whites only. The management was polite, but firm, and we were sent away." He laughed and said, "So—you can't say that we know much about the black-white problem here. Maybe we have been lucky."

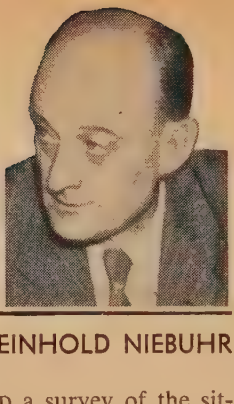
IKE AND IDA do not live always in an atmosphere of high ideals. They have materialistic thoughts, too, and each has a secret desire.

Ida says, "What a wonderful thing a refrigerator is! The mission kitchen at our school has a freezer—run by kerosene, for there is electric power only in Monrovia. Sometimes, if there is room, we can keep food in it. Otherwise our diet is limited to foods that are not perishable. But our school hopes to have its own electrical power plant soon and then . . . maybe the Takyis will be like Americans and own a refrigerator!"

Ike says, "I wish we had a film projector at the school." He carries his camera everywhere to record the American scene for his people at home. "If we had a projector, we could get films from the United States Information Library in Monrovia. Now we have to wait for a man to come by truck to show the films.

"Once, when the Information Library was to present a film at the school, people gathered two hours before the time—trudging in from the villages. They waited all afternoon, until we learned that the truck had bogged down. Films are our contact with the world. How much more we could teach with our own projector."

Suddenly Ike waved aside these dreams of material possessions. "It's not refrigerators and film projectors that are important. What's important is that we go back with new ideas and with a fresh approach to teaching. What's most important is that we show our people in Liberia and the Gold Coast that we experienced only friendship in this country."



Ku Klux Klan in refined version rides again. Few Christians have courage to resist

By REINHOLD NIEBUHR

I HAVE JUST READ a survey of the situation in many counties of several Southern states in which so-called "citizens councils" are being formed to prevent the desegregation of the schools in obedience to the Supreme Court decision but in defiance of age-old customs of these states. The citizens councils are slightly refined versions of the Ku Klux Klan. They are refined in the sense that they use the threat of violence, rather than violence itself, to intimidate their victims.

These councils are effective in forming and corrupting the conscience of many Southern communities. Who defies these councils in the name of the supreme law of the land? The answer is, significantly, that hardly an individual dares to defy them. Only individuals supported by integral communities risk this defiance. These communities are the churches and the labor unions.

Conscience is both formed and supported by communities, because few of us are strong enough to be martyrs even though, if we be Christian, martyrdom is an ultimate implication of our loyalty to Christ. We are not strong enough alone if a community does not support us.

IDEALLY, THE CHURCH is a community of grace in which "there is neither Jew nor Greek," which means in the present instance, neither white nor Negro. But let us not be too complacent as churchmen in our claim that the church is "the conscience of the community." For the survey mentioned above presents evidence that the unions have been more rigorous on the issue of racial accord than the churches, for the simple reason that the citizens councils have frequently infiltrated the churches in the same fashion as the Nazis in Germany tried to corrupt the churches. Hence the churches have frequently failed to bear witness to their faith.

Many heroic ministers in Southern counties have proved their capacity for martyrdom in defying their congregations and obeying Christ. They have proved thereby that the conscience of the individual is not absolutely bound to any community. A man can always say, "We must obey God rather than men." But these individual heroes cannot save the church from disgrace if it fails to meet this test of integrity.

THIS IS NOT TO SAY that the issue of desegregating schools does not present some very grave problems, considering the cultural differences which still obtain between the two races. Some good men are honestly convinced that nonsegregated schools in some Southern communities are premature.

But while honest men may differ on this issue, there should be no difference on the issue of opposing violence and intimidation in settling the problems of the community. If the church fails on this issue, while the realm of sports, for instance, remains true to the Christian ideals, it will be a clear case of the "publicans and sinners" being preferred to the righteous ones. That biblical parable is apt except for the fact that there is no reason to assume that athletes are sinners. They fit the biblical story only because they make no particular pretensions to righteousness.

RELATIONSHIPS

THE SNOW WAS DEEP outside the picture window. Looking out over the expanse of white, I could hardly believe that only a few months ago we'd been picking tomatoes in the garden and playing croquet on the lawn.

There was no sign of anyone in the back yard, but even with the windows closed, I seemed to hear a child crying. Instantly alert, I was about to go to the front windows when a small snow-covered figure whom only a mother would recognize appeared around the corner of the house. Susie was white, over her red snow suit, as though she had dived headfirst into a drift. Even her eyelashes were beaded with snow which she was not attempting to wipe away. Her mouth open wide, she was not just crying. She was yelling at the top of her lungs.

"MOTHER! MOTHER! Pete pushed me! He's nasty, mean, hateful—" she seemed to run out of adjectives as she hurled herself through the door.

"What a sight! Are you a snowman or my Susie? Here. Stand right in this spot and don't move while I brush you off."

There was no use pretending I hadn't heard the part about Pete. She came right back to it. "Pete pushed me into a big pile of snow. He's nasty, mean—"

"I don't wonder you're mad," I agreed. "It must have felt horrible. You've even got some down your neck."

"He's a bad boy! You're going to punish him good, aren't you?"

"Let's worry about Pete after I get you fixed up. There, with that pretty little face all wiped off I'll bet you feel better."

"No, I don't. I feel awful. Aren't you going to punish Pete?"

"Perhaps. After I hear all about it." I pulled off her boots, emptying them on the newspaper I'd spread over the floor.

"I told you all about it. He pushed me. You going to punish him?" She had stopped crying to argue. She even helped me get her leggings off. I opened the door and gave them a shake. When I had hung them near the heat to dry, I took her hand and led her toward my favorite chair. "Come, sit on my lap and tell me all about it. Where were you? And how did it all start?"

"I WAS JUST having fun in the snow." She nestled her head into the curve of my shoulder. "Then he pushed me." She was sticking to her story, but the tenseness was draining out of her. I held her close and said nothing for a minute. There was more in the situation than met the eye and I wasn't quite sure what it was. And if I've learned anything about handling my children, it is the motto, "When in doubt, don't."

She is cute and sweet. And there are times when Pete can be downright nasty. The temptation was strong to take her at her word, send for Pete and take away his skis or some other treasure to teach him not to go pushing his little sister into the snow—an ungentlemanly act, to say the least.

Susie looked up at me from where she

was cuddled baby fashion, a luxury she seldom permits either of us any more. Usually she is too busy being a cowboy or a space cadet. "Anyhow," she said defensively, "I told him he could have my sled."

"You did?"

"Hey!" She sat up straight. "Look at the clock! I can get my program while old Mr. Smarty is out sliding on his old skis!"

SHE WAS DOWN in a flash and racing for the television. The storm appeared to be over. There are times when I am glad we finally succumbed to social pressure and got the thing. At other times, when the youngsters start to argue about the choice of programs or resist our orders to turn off a program we don't want in our house, I feel it has just helped complicate the family relationships.

As I went out to check on Susie's snow suit, I smiled at myself for thinking in terms of "relationships." I've picked that up from Pastor Sym. He's always using that word.

That's what he said when I tried to get him to agree with me that Mrs. Schmidt could find someone else to work in my place inviting people to the Church Women's big friendship luncheon next month. I told him how out of patience I get with the same old excuses, time after time—even though I know that that is one way God works. I wouldn't mind asking new people, or old ones who are interested.

"WHEN THEY are not interested," he replied, looking serious, "it is because something has happened to break that re lationship. We have to find out, if w can, what has caused the break and hel to restore it. You are quite right. Th reasons they give you are only excuses although often the people themselve don't realize that. We have to get bac of the excuses to the real motives."

"You know," and I hesitated a mo ment, because I certainly wouldn't wan him to think I was being fresh or dis respectful, but I do know him pretty wel so I went on, "you sound as though w should all be psychiatrists to work in th church. We have a few brainy people i the church, but most of us are just reg ular folks with only high school educa tion—if that. We can't go around psycho analyzing people."

"Of course not!" This time he laughe aloud. "But it doesn't take a psychiatri to look back of a phony excuse and fin a scared, hurt person. That takes Chri tian sympathy. And that you have i abundance!"

So I AGREED, as Mrs. Schmidt knew would, to help Claire Mawson with th calling and try to establish as good re lationships as I could while I did it.

Now, here I was, thinking in the sam way about my children's squabble. Pe would certainly have to learn not to g pushing his little sister, or any oth smaller child into snowdrifts. But the must have been something wrong befo that happened. Maybe I could find o what it was, if I listened more and pu ished less.

WHILE IT MAY BE DIFFICULT for a rich man to enter heaven, it's also very difficult these days for a poor man just to remain on earth.

—H. G. HUTCHESON

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Nonsocial

QUESTION: Allen is not fond of company. He was that way in our courtship days. He always discourages my inviting of people to our home for meals or even for a quiet evening visit.

In his parents' home there was little or no social life, and he prefers to follow that line. He isn't eager to enter into conversation with others, nor does he like to exchange views with them.

I like some social life. I am busy at home most of the time, and it would be a pleasant change to have friends visit and have a meal, and for us to visit in their homes. I was reared that way and it still seems to me to be the normal way of life. But Al won't go along with any such plan.

REPLY: Normally humans are endowed with a social sense. In some people it is stronger than in others. Allen either came into the world with a weak social urge or something happened in his early life which cooled his desire for the usual ways of living.

Don't argue with Al about this. By so doing you may make a happy solution of the problem more difficult and unlikely. But try in pleasant conversation to discover whether there was an unpleasant experience in his early life which may account for his present attitude. If so, explain to him the connection between that event and his social outlook, but use the utmost of tact. That's one way to handle the situation.

The more positive phase is to take small steps, well spaced, toward some happy social experiences. Quietly arrange to have some couple, whom he likes, drop in for a short call, and plan to make it as enjoyable as possible. Let them invite you and Al for a short call. Make sure that he enjoys each occasion.

Don't try to speed up Al's social development. With care you may be able gradually to win him to some friendly association. Then try to be satisfied with reasonable achievement.

Civil marriage

QUESTION: My parents were married by a justice of the peace many years ago. Father worked in the East and Mother went there to marry him. His employment was in a small town, and they went to the county seat to get the license, and he thought it was all right to be married by a peace officer—he still thinks so. But Mother feels they made a mistake.

While I believe that Christians should be married in the church, I feel that they made their vows sincerely and have always had a Christian home. I have told Mother that if she confessed to God any feeling of guilt she has about it she should feel that she has been forgiven.

REPLY: While we like to see Christians be married by pastors, whether in the church or not, there is nothing wrong with a marriage before a peace officer. Such marriages are recognized by the church without reservation. A Christian service provides the right atmosphere for a wedding and adds a strong motivation toward founding a Christian home. But your parents have measured up, so there is no reason for your mother to feel any misgiving about the matter.

Middle Ground on Church and State

Freedom's Holy Light. By Merrimon Cuninggim. Harper. 192 pages. $2.75.

Here is a book I would like to have written. The author tackles the thorny problem o church-state relationships, and brings to the analysis a penetrating insight and a thoroug knowledge of American history. He refuses to be labeled as a proponent of any school c thought, appraising with persistent logic the strength and weakness of each typical positior

The phrase "separation of church and state" comes in for some rough treatment. Cuninggim deplores the popular misconceptions that have grown up around these words, and the twisted thinking of which the Supreme Court was guilty in the confusing sequence of the Everson, McCollum, and Zorach cases.

He takes exception to various interpretations of the proper relationship between church and state—Roman Catholic, "POAU," and secularist—and stakes out the middle ground which he feels is most in harmony with the history and ideals of America. He describes this as "organic disconnection and sympathetic association."

The church-state controversy is placed in the broad context of the development of religious freedom in this country. He distinguishes three phases: freedom of personal worship, supremacy of conscience, and the relationship between church and state.

Freedom of worship, the author says, was born out of struggle, with men of religious faith on both sides of the battle line. Its development to the present stage is a tribute to the influence of the Christian ethic on American ideals.

Legal recognition of the supremacy of the individual conscience, within limits of public order and safety, is a sign of political maturity. The role of the Christian faith in buttressing freedom of conscience in American life has been basic. This freedom is not static or automatic; it must be defended against periodic assaults.

The third area of freedom—church-state relationships—is still in flux, with the process of definition still going on. Religious and civic leaders need to co-operate in hammering out a workable solution that preserves the essence of America's religious heritage

In a final warning, Cuninggim analyze and compares the Far Left and the Far Righ as twin dangers to freedom. He calls on a men of religious faith to defend their libert by practicing it with commitment and wit courage. ROBERT E. VAN DEUSEN

Washington, D. C.

Calvin or George Washington?

Foundation of American Freedom. By A Mervyn Davies. Abingdon. 248 pages. $3.5

The book's subtitle is "Calvinism in th development of democratic thought and ac tion." Any suspicion that this book wi argue another paternity case regarding th American political system is quickly di pelled by the author's treatment. It is n his intention to enter Calvinism in th lists against the Renaissance, the Reform tion, and the Enlightenment as a claima for the exclusive title of the fountainhead American democracy. The only contentic here is that religious forces should not b omitted from the ranks of the contributo to this birthright. To this end the auth indicates the historic fingerprints of Joh Calvin and his followers upon the fin product known as American freedom.

After a few academic preliminaries co cerning the nature of Calvinism, Mr. Davi begins with Calvin. Yet how unnatural beginning for such a study—to start with man of whom a scholar has remarked, John Calvin ever wrote anything in favor religious liberty, it was a typographic error." This is the charm of the book. T author begins by putting himself in a tr and then captures our attention as he tri to extricate himself. To find in such an a

ocratic authoritarian the sources of a liberal democracy is quite a task, but the succeeding chapters find this paradox clearly resolved.

From its birthplace in Geneva to the climax in Philadelphia, the story is told of the growth of Calvinism and its impact upon democratic thought. Throughout the account there is one recurrent note—the doctrine of the sovereignty of God and its effect on democracy. Although a layman, the author handles this doctrine expertly and upon it builds much of his case for Calvinism.

To be a workable system a commonwealth of free men needs citizens obedient to God. Therefore the moral character of the citizenry is more essential to the growth of liberty than the mere transference of power from one ruler to another. In the excellent chapter, "The Continental Divide," Calvinism is portrayed as the force that prevented nations from merely exchanging medieval absolutism for an absolutism of another type. When Rousseau constructed a political system minus God it became an equation for a totalitarian democracy.

In these confusing days when the word "democracy" is bandied about with so many diverse interpretations it is pleasing to find a book that describes the evolution of a democratic ideal undergirded with God.

WILLIAM C. LEOPOLD
Schwenksville, Pa.

Theology for Everybody

The God of Our Faith. By Harris Franklin Rall. Abingdon. 158 pages. $2.75.

The common man is more likely to be interested in religion than in theology. But if he thinks deeply enough, he will see that theology is only an effort to think adequately about the questions of religion. Dr. Rall directs this volume to the layman who, concerned with the problems of living, cannot afford to be without the truth about God. The word "theology" is used in its limited sense to mean the doctrine of God, rather than in the general sense in which theologians use it to refer to the whole program of studies in a seminary.

The book is divided into four parts. Parts One and Two are concerned with methods. Three types of theology are defined: authoritarian, empirical, and philosophical. Each has its rightful place in the development of a Christian theology, for the task of theology is "to inquire as to the meaning and validity of a religious faith and to set it forth in ordered and unitary fashion as the answer of religion to the great question of life."

Part Three is the meat of the book. Here the doctrine of God is presented, together with the old and new problems: "God as God and as Personal Being," "God as Transcendent and Immanent," "The Person of Christ," "The Doctrine of the Spirit," and "The Trinity." Part Four is entitled "God and the World," and deals with consequences which follow from acceptance of the doctrine of God.

Especially interesting is Dr. Rall's classification into two groups of contemporary theologians according to their doctrines of the Trinity. One group represented by many Church of England theologians begins with the threeness of the Trinity and finds the oneness of God mysterious and wonderful. Karl Barth and others begin with the oneness of God and find His threeness a source of wonder.

Churchmen who see the future of the church in the devotion of laymen will welcome this volume as another among the books on theology which can be read and taught by laymen, and, one suspects, an occasional professional theologian will appreciate its clarity.

R. G. REMSBERG
Wittenberg College

Program Encyclopedia. By Clement A. Duran. Association Press. 630 pages. $7.95.

Projects, games, and activities for clubs of all kinds are described briefly. There are "5,000 program ideas" in the book, the publisher states. There is a listing of 600 agencies or societies which may be drawn on for material for group meetings. Officers or program chairmen of church groups who are seeking help on how to plan lively meetings will find a wide range of suggestions.

LETTERS TO THE EDITOR

Contra-Niebuhr

SIR:

If you continue to print the Nebulous Ramblings of Niebuhr I will assume that you do so in the spirit of jest, for I cannot take them seriously. If you are trying to amuse us, wouldn't a page of L'il Abner achieve the desired effect without causing any person to seriously doubt the integrity of THE LUTHERAN or the Lutheran Church?

(REV.) ALAN J. HENDERSON

Baraboo, Wis.

SIR:

To say that the acceptance of "miraculous historical events" is unnecessary to the Christian faith is exactly like saying that you drink milk but refuse to believe in cows. For, as surely as milk comes from cows, so the Christian faith came into being on the personal testimony of the Apostles to these miraculous historical events. These events, witnessed by the Apostles themselves, were the indisputable proof of a message which would otherwise never have been believed: that the Messiah of the prophets, the Saviour of the world, had indeed come. Had it not been for these events, the Apostles themselves would never have believed the message. But they had been actual eye-witnesses of the resurrection and ascension of the Lord and so they believed, and were able to convince others . . . That Jesus' resurrection was of the body, that is, physical, is the express point that the Gospel writers intend to make in their accounts. I cannot see how these records leave room for any kind of interpretation, one way or another. Their very purpose is to do away with the need for interpretation (or misinterpretation). They must be accepted literally, as they are, or else rejected as false . . .

(REV.) LOUIS E. ULRICH, JR.

Grand Forks, N. D.

SIR:

Niebuhr may be one of the "top name" American theologians, but so what? I imagine the devil could qualify for the same list. Readers of course could identify the latter's objectionable theology merely by the signature and picture. But it is misleading, in my estimation, to pass Niebuhr off on Lutheran readers as one who has something vital to say to us . . .

(REV.) CHARLES F. BURMEISTER

Marinette, Wis.

SIR:

The distinctive thing about biblical religion, in both the Old and New Testaments is that it is based on historical action by God. It is almost certain that if there had been no resurrection of Jesus, no empty tomb, no actual appearances to the disciples there would never have been any preaching of the Gospel, no Christian church, and no theologians to argue about the case.

(PROF.) HAROLD L. CREAGER

Southern Seminary

SIR:

If believing in and constantly teaching and preaching these "symbols," these so called "peripheral articles of the faith"; i my acceptance of and proclamation of thes "miraculous historical events . . . of faith put me in the group of "literalists and funda mentalists" (according to Dr. Niebuhr), the I gladly accept his derision . . .

(DR.) WALTER KRUMWIEDE

Canajoharie, N. Y.

SIR:

According to Dr. Niebuhr's views, it ca only follow that the Creed must be abo ished in the teaching, usage, and confessio of our church, or else we must own up t being mere hypocrites. And going still fu ther, we must say that since each of thes statements of belief is based on the specif authority of the Bible, the Gospels to b exact, we must also cast it aside as a me symbol and of peripheral importance . . If one discounts the basic facts of our Lord birth, resurrection, and ascension as recorde in the heart of the Christian's Bible, th Gospels, then surely the rest of the Boo can have little relevance to our lives religion . . . (REV.) GEORGE C. SERBE, J

Harrisburg, Pa.

First congregational dinner at Pilgrim Church, Omaha, Neb. Synod President Zeidler is first at left

CENTRAL STATES

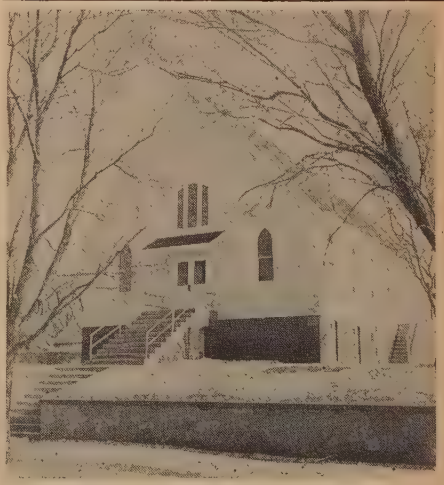
THREE MISSIONS ORGANIZED AS YEAR ENDS

By PAUL WIEGMAN

OMAHA—As 1955 ended, the Central States Synod was richer by three missions organized late in the year. Largest mission was Pilgrim Church in Omaha. It began its life Nov. 27 with 261 baptized and 154 confirmed members. Mission organizer was the Rev. Emerson E. Jury. Synod President C. H. Zeidler preached at the organization service.

Pilgrim Church was sponsored as a mission by Kountze Memorial Church in downtown Omaha and owns a building formerly used by Kountze Memorial as branch Sunday school and preaching point. The church is already too small for the young congregation. The organizational service was carried over closed-circuit television to the basement where members assembled after the nave, which seats 130, was filled. Two services are being held on Sundays, and a large house behind the church has been bought to accommodate 160 Sunday school pupils.

Two missions were organized in December. Martin Luther Church was formed Dec. 11 at Lee's Summit, Mo. Organizer is the Rev. J. Glenn Boliek. On Dec. 18, Our Saviour's Church was organized at



Church for Pilgrim Mission, Omaha

CENTRAL STATES . . .

Broken Bow, Neb. The mission was developed by the Rev. O. Robert Hibbeler.

CAMP DIRECTORS selected for 1956 by the Youth Committee of the Central States Synod are: Camp Wanatu, Niobrara State Park, the Rev. Ralph Ritzen; Camp Sheldon, Columbus, Neb., the Rev. Robert Shirck; Camp Wa-Shun-Ga, Junction City, Kan., the Rev. Wayne Barthel; and camp at Chadron State Park, the Rev. Vernon Jacobs.

Dr. A. H. Pinkall, St. Luke's Church, Omaha, Neb., was relieved at his own request of the responsibility of directing the ULCA camp at Camp Sheldon, Columbus, Neb. He had served the camp for 20 years as instructor, dean, director.

The Rev. Hugo Welchert, St. Paul's Church, Hooper, Neb., resigned effective Jan. 1, to accept the call of St. Matthew's Church, Omaha. To replace the vacancy created by Pastor Welchert on the home missions committee, the executive committee named the Rev. Richard Jobman of Norfolk, Neb. The Rev. A. C. Baughman, Salem Church, Fontanelle, Neb., was named to fill the vacancy in the presidency of the Northeast Conference created by Pastor Welchert's call.

The Rev. Karl Konig was named to succeed the Rev. Werner P. Welchert, new BAM mission developer in Saratoga, Calif., on the committee on church vocations, and the Rev. George Bass, St. Paul's Church, Wichita, Kan., was named to fill the vacancy on the committee of congregational interests created by the Rev. Don H. Zinger who left the territory of synod accepting a call to Faith Church, Oxford, Ohio.

Results on advance commitments in the sector plan at St. Paul's Church, Homer, Neb., were: 70 pledges, $2,566.20. "That is 23 per cent of the confirmed members and 37 per cent of the proposed budget," announces Havor Lund, chairman. The building fund (God's Acre) was: Cash, $210; six hogs; 1½ acres of corn; and two acres of oats.

Trinity Church, Lawrence, Kan., redecorated church and social rooms with donated labor . . . Over 150 persons of Christ congregation, Wisner, Neb., pledged a total of over $7,000 for 1956.

Attendance is running over 400 each Sunday at St. Paul's Church, Grand Island, Neb. The building fund of the congregation went over the $40,000 mark in November.

The Every Member Visitation in the interest of the 1956 financial budget at Our Redeemer Church, Omaha, resulted in a large increase over last year's effort.

One of the greatest experiences St. Luke's Church of Fort Smith, Ark., has had, according to Pastor Chesmond Bade, was the recent Christ Comes First mission. Pastor Bade reports greater interest in church projects, greater promises of financial support for 1956, a greater number of informed members interested in helping, and higher average church attendance than ever before.

Made possible through memorial gifts, a new amplifying system together with a microphone and loudspeakers was installed in St. John's Church, Norfolk, Neb.

FIRST SERVICE held in November by Pastor M. D. Furney for mission in Golden Valley, Minnesota attracted 107 persons to local school. Work was started by Northwest Synod last September.

MICHIGAN

New Social Service Agency Set Up by Detroit Protestants

DETROIT—Detroit city areas with a high delinquency rate—where police calls, school drop-outs, and broken homes are most frequent, and which get the least help from public and private assistance—will be the target of a new venture in Protestant cooperation. Lutherans, Presbyterians, and Baptists pooled forces to set up a special agency co-ordinating social service programs of four settlements operated by the three denominations.

Co-operating in the new Settlement Extension Services of Metropolitan Detroit, Inc., are the Detroit Presbytery of the Presbyterian Church USA, Lutheran Charities, and the Detroit Baptist Missionary Society of the American Baptist Church. The agency will operate as an ecumenical service unit of the Detroit Council of Churches. It is anticipated that other denominations will join the unit later.

Involved in the project are two Presbyterian settlements—Delray Christian Neighborhood House and Dodge Community House—the Baptist Henry C. Gleiss Memorial Center, and the Lutheran Settlement.

Purpose of the agency is to "establish one organization which will co-ordinate the administration and programs of the several Protestant settlements and related group work projects" so that the "professionally trained personnel and the financial and physical resources of the denominations and the Detroit Council of Churches might be joined in one program development agency for neighborhood services." It will operate in areas of the city where social services are most needed.

The four co-operating settlements received $101,000 from the Torch Fund through United Community Services of Metropolitan Detroit, to which $47,400 was added as contribution from local churches. This money will be used for neighborhood extension projects in slum areas.

Edgar M. Floy began his work as co-ordinator for the new agency Dec. 15. Officers are Director Harry Wolf of Lutheran Charities, president; Lloyd M. Murray, vice president; Dorothy Schafer, secretary; Wardley McMaster, treasurer.

MISSISSIPPI

Special Synodical Meeting Fails to Achieve Quorum

By WADE H. KOONS

JACKSON—The Mississippi Synod's executive committee had called a special convention on Dec. 11 at Grace Church, Laurel, to reconsider proposals for a merger with the Georgia-Alabama Synod. The proposals had been made at the 100th convention of the Mississippi Synod last year, and the draft for a constitution for the merged bodies was discussed by the executive committees of both in November.

When the meeting at Grace Church opened, the number of delegates present was not sufficient to constitute a quorum. The convention was therefore declared unable to proceed. ULC President Franklin Clark Fry attended as representative of the United Lutheran Church.

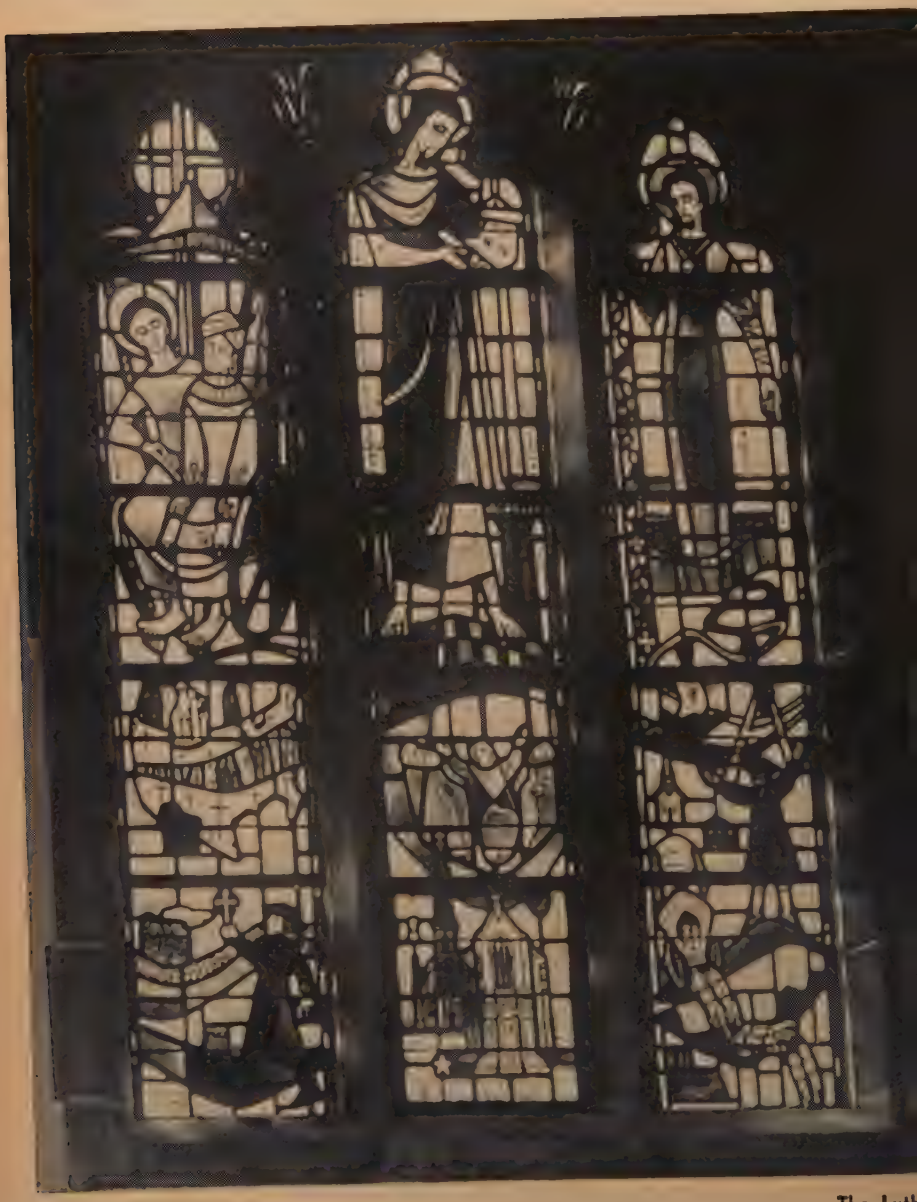
A meeting of the joint merger committee of the Georgia-Alabama and Mississippi synods, scheduled for Dec. 20 in Our Redeemer Church, Montgomery, Alabama, was canceled when a majority of Mississippi Synod representatives did not attend.

WITH ONLY three pastors presently active in parishes, the synod is still calling for pastors to fill vacancies. As industrial development in southern towns and cities continues, a steady growth of the Lutheran church is anticipated.

LUTHERANS at Trinity Church, Jackson, had as special Sunday school speaker Mr. Richard Keller, superintendent of schools for handicapped in West Berlin, Germany.

Windows Tell Story of Christian Church

LIGHT BREAKING THROUGH THE WINDOWS of Holy Trinity Church, Greenville, Pa., reveals to worshipers symbols of faith and incidents of church history in simple lines of contemporary art reminiscent of the style of 14th century masters. Holy Trinity Church, dedicated in November 1953, ordered the windows for its new Gothic building to blend modern ar



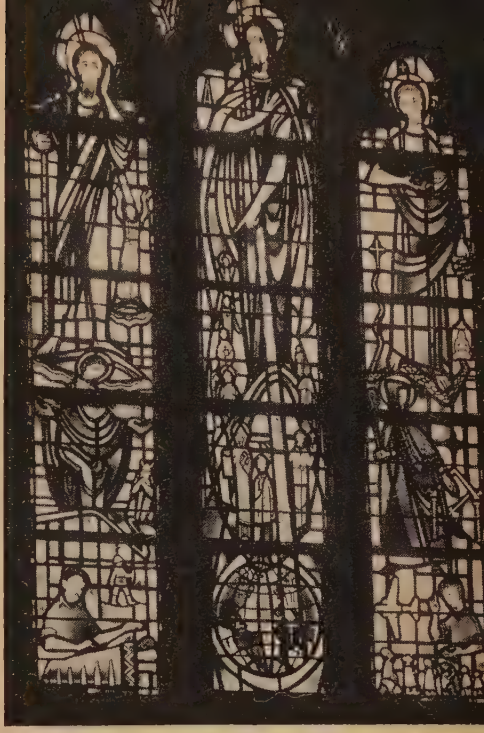
with the church's traditional design. Three of the windows, made by Henry Hunt Studios, are shown on these pages.

The *Home Missions* window (opposite page) depicts the development of this part of the church's work. In the center section, Christ is shown reading and speaking in his hometown synagogue. At the base are representations of Holy Trinity's old and new buildings, and symbols recalling missionary work undertaken by the Pittsburgh Synod in Canada, Texas and the midwestern U.S.

In the right-hand section is St. James and, in a series of symbols—including the figure of Henry Melchior Muhlenberg—a representation of the coming of the church to North America and of the spreading of Lutheranism in the New World.

The left-hand section is topped by the picture of Philip the Evangelist meeting the Ethiopian eunuch at Gaza. Underneath is a map of the United States and parts of Canada, and a panel showing the opening of the midwest.

The *Foreign Missions* window (at right) shows Christ at the center followed by clerical and lay missionaries. Top left is St. Paul establishing the church in Europe. Top right is St. Thomas introducing the Gospel to Asia.



Under St. Paul is Boniface, missionary among the Germanic peoples; on the other side, Ansgar brings the Word to the northern countries. Below him is Father Heyer, Pittsburgh Synod missionary, and, across, Albert Schweitzer. The airplane represents the "St. Paul" used to evacuate missionaries from China during the Communist advance. The plane was destroyed by Chinese bandits on one of its mercy flights.

The *Word and the Sacraments* window (at left) shows Christ during the Sermon on the Mount (top of center panel). At the base are St. Paul, St. Peter and St. John. They are inspired and guided by the Holy Spirit. The side panels have Moses and Isaiah at the top, Athanasius at left, Martin Luther at right.

The panel in the lower right shows John Steck, Western Pennsylvania pioneer pastor, and—at left—a chaplain of the armed forces.

Leaders Are Trained For Parish Education

By RALPH I. SHOCKEY

TRENTON — Leadership training schools are being held in two areas of the synod during January and February. The parish education committee of the Southern Conference will conduct a school in Ascension Church, Haddon Heights, Jan. 9-Feb. 13.

Courses include "Jesus and His Teaching," taught by the Rev. Donald Coester; "Symbolism in the Christian Faith," by the Rev. Donald Schupp; "The Faith and Practices of the Lutheran Church," by the Rev. Elwood Deitz; and "Teaching the Teen-Agers," taught by the Rev. Donald Pichaske of the ULC Board of Parish Education.

The Lutheran leadership school of Essex County in St. John's Church, Newark, is scheduled for the same period, Jan. 9-Feb. 13. The school's curriculum includes "Biblical Geography," by the Rev. Herbert L. Messner; "The Parables of Jesus," by Dr. Arthur Herbert; "Our Neighbor's Church," by the Rev. Harry M. Hoffman; and "Organizing and Presenting Your Lessons," by the Rev. Carl T. Uehling.

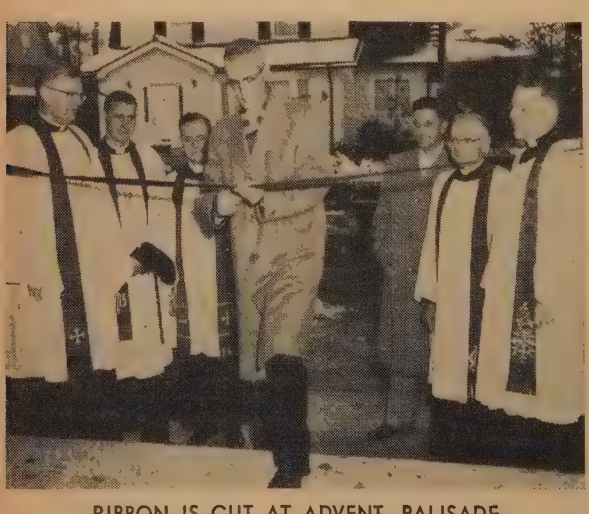
MISSION DEDICATES CHURCH

Pastor Berg of Beloit, Wis., congratulate his son, pastor of Burlington City churc

A former Baptist church was purchase and renovated by the one-year-old Ho Trinity mission in Burlington City. At th dedication, Holy Trinity's pastor, Harold Berg, was assisted by his father, Pastor Fran A. Berg of Atonement Church, Beloit, Wi

AN ANNEX to Advent Church, Palisad was dedicated in November. The buildin contains school rooms and fe lowship hall. Assisting in th dedication (*see cut, left right*) were the Rev. Willia H. Niebanck, Northern Confe ence president; Advent's past Donald B. Beal; Pastor Dona Clare, Grace Church, Bayonn Council President Harry Gr husen; Building Committ Chairman Helmut Voltme Pastor Frederick Frommhage Zion Church, Ridgefield; a Pastor Herbert W. Hagena formerly of Advent, now of Paul's, Elizabeth.

A SLIDE STORY depicting "T Other Wise Man," prepared the pupils of St. John's Chur



RIBBON IS CUT AT ADVENT, PALISADE

A PLACID KID MUNCHED HAY as the float St. Paul's Church had contributed to the Christmas parade in Collingswood, New Jersey, was driven through the streets of the town. Church members (Marion Hackman and Elaine While) represented Mary and the angel in Annunciation scene.

School, Newark, appeared on the "Wonderama" television program Dec. 25. Miss Pat Meikle, Dumont TV star of the "Magic Cottage," told the story to a group of children seated around the Christmas tree while the slides were shown. St. John's co-operated with the Department of Radio and TV of the New Jersey Council of Churches in production of the story.

Dr. Karepalli Hiram Swamidoss of Andhra State, India, and superintendent of the Keiding hospital, a Lutheran missionary institution at Koyalagudem, spoke at the missionary thank-offering service in Emmanuel Church, New Brunswick, on the challenge of the medical program in his country.

The Rev. Lawrence M. Reese, associate secretary of the ULC Board of Parish Education, spoke in First Hungarian Church, New Brunswick, on "Home and Church Operation." Dr. George F. Harkins, assistant to the president of the ULCA, spoke at an anniversary service held recently in his church.

Trinity Church, Trenton, plans to use parts of various Sunday morning TV programs in the nursery department of the church school. Selected shows for children will add variety to the school program. The television set was donated by the Couples Club.

St. Paul's Church, Hightstown, burned the mortgage held by the Board of American Missions and dedicated a new organ. The Rev. Ansis Kirsfeld is pastor.

Temple Church, Pennsauken, conducts a day school for nursery children. The new school has an enrollment of 12.

Holy Trinity Church, Nutley, observed the 25th anniversary of Dr. Henry J. Berkobin's ministry to the congregation Dec. 4. Dr. Berkobin's son, the Rev. Carl Berkobin, pastor of Holy Trinity Church, Camden, spoke.

Cornerstone for Grace Church, River Edge, was laid Dec. 18, with the Rev. Vinton G. McClellan pastor, and the Rev. William Niebanck, president of the Northern Conference, participating.

THEOLOGICAL SEMINARY
THE LIBRARY

NEW YORK

Christmas Comes to Guests Of Lutheran Homes in Buffalo

By HERBERT A. BOSCH

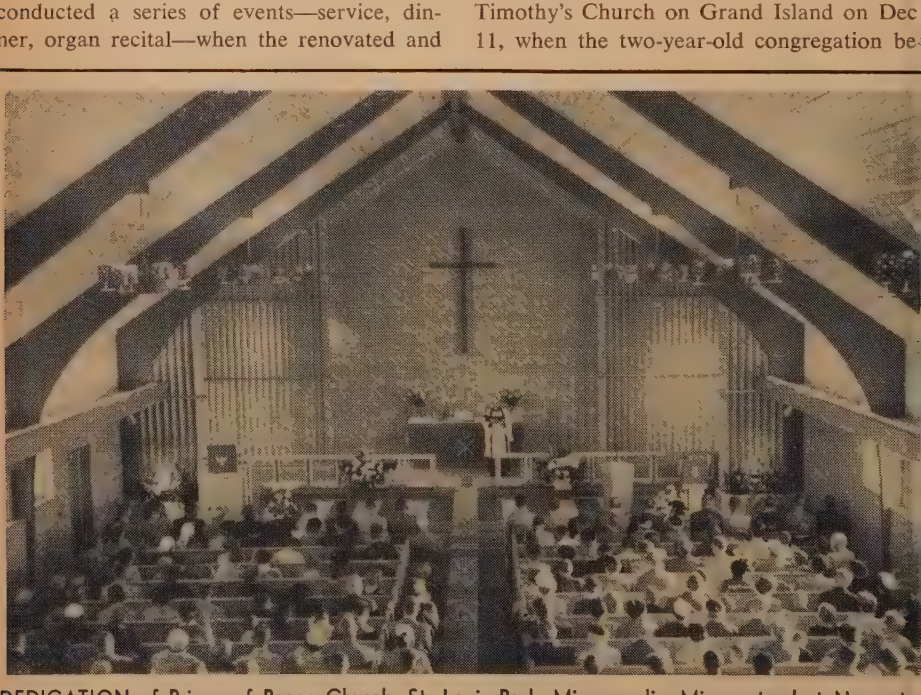
BUFFALO—Christmas meant giving for Lutheran churches and their organizations in Buffalo, as entertainment and gifts were provided for the residents of the Home for the Aged and of St. John's Orphan Home. Congregations vied with each other in bringing joy to both institutions.

Many gifts were gathered and forwarded to the homes, and evenings of entertainment were scheduled all through December and far into the new year. Services are being conducted at the Home for the Aged every Sunday afternoon. Pastors of the area take turns in leading the worship periods.

ST. JOHN'S CHURCH in suburban Lancaster conducted a series of events—service, dinner, organ recital—when the renovated and refurbished church building was rededicated on Nov. 27 marking the end of a building program begun a year earlier. Participants in the service were the Rev. Edward G. Goetz, pastor; the Rev. Carl H. Miller, former pastor; the Rev. Ernest C. French, president of the Western Conference; and the Rev. David G. Jaxheimer, assistant to the synod president, who preached. A musical service and recital inaugurated the enlarged and modernized organ. Earlier in the fall the new educational unit was put into operation. In all, $235,000 was spent on the project.

Sixtieth anniversary services planned by the Church of the Atonement during 1955 were concluded with the burning of a mortgage incurred in 1928 when the present edifice was built. Conference President French preached. Pastor George W. Orth conducted the service.

GROUND WAS BROKEN for the new St Timothy's Church on Grand Island on Dec 11, when the two-year-old congregation be-



DEDICATION of Prince of Peace Church, St. Louis Park, Minneapolis, Minnesota, last Novembe marked milestone in history of seven-year-old congregation. Contemporary-style church co: $160,000. Pastor of congregation, which has 425 communing members, is George L. Lundquis

WHICH LUCEPAPER DO YOU READ?

"There are 19 (Lutheran) groups in the U.S., the largest being The Lutheran Church—Missouri Synod . . ."

Life, Dec. 26, 1955, page 104

"United Lutheran Church in America (largest U.S. Lutheran body, with some 2,250,000 of the 7,000,000 Lutherans in the U.S. and Canada) . . ."

Time, Dec. 26, 1955, page 51

Life is real and life is earnest,
But in this case LIFE is wrong;
Art is long and time is fleeting,
But TIME sings the truer song.

—ED.

gan building its first unit. Pastor William A. Rowen was assisted by the Rev. Edward G. Goetz, conference vice president.

ROCHESTER—Dr. and Mrs. Martin Niemoeller of Germany visited Rochester in November on a two-day speaking tour. The church president of Hessen-Nassau urged Christian churches to unite in a campaign for world peace. "The main demand on Christians today is to act together on the principles of their faith, not merely pronounce them," he said.

President Earl Freese of the Brotherhood of the New York and New England Synod, speaking at the annual rally of the Rochester Conference Brotherhood, attacked the present campaign to legalize bingo in New York state and New England. Said Mr. Freese: "The legalizing of bingo is the opening wedge toward widespread gambling and entrenched corruption. It strikes at the very roots of our democratic system, replacing a government of law with the rule of the gangster. It is the duty of every Christian man who believes in the preservation of the democratic system to actively oppose any attempt to make gambling legal."

The rally, which was preceded by a dinner, held jointly at Zion and Reformation Lutheran churches in downtown Rochester, was attended by over 800 persons. Dr. Clarence C. Stoughton, president of Wittenberg College, spoke on the topic, "Forward to Luther." Donald Barres is president of the conference Brotherhood.

St. John's Church, the Rev. John A. W. Kirsch pastor, celebrated the opening of a new church and educational building in the week of Dec. 4. The dedication was followed by an organ recital, and other events. A service of consecration was held Dec. 18. St. John's is one of the few churches in the city which conducts some services in German along with its full English program.

PASTORS from Syracuse to Dunkirk met in December in Zion Church, the Rev. Frederick Grunst pastor, for the evangelism workshop directed by the evangelism staff of the United Lutheran Church.

ONTARIO

German Immigrants Spark Mission Program in Canada

By NORMAN BERNER

KITCHENER, ONT.—*Martin Luther* is the name chosen for the Canada Synod's newest mission organized on Dec. 18 in Toronto. The congregation, composed of New Canadians from Germany, was developed by the Rev. Karl Wulf with the assistance of Dr. Maria Klugel. Dr. O. W. Heick, of Waterloo Seminary, was preacher for the occasion.

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Rev. William A. Good
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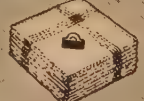

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ONTARIO . . .

to organization. The East Ward missio Kitchener, under the Rev. Paul Eydt, averaging eighty at services held in t chapel in the parsonage basement. Not f behind is the Lachine, Quebec, group whi meets in the local YMCA under the leade ship of the Rev. Fred Zinck. Target da for the latter is Palm Sunday.

A THIRD GROUP will probably be develop to the point of organization before the e of 1956. It is composed of German imm grants in Montreal who are being gather by the Rev. H. W. Luetkehoelter.

Five other fields have been approved the Board of American Missions (Pembro East, Waterloo Westmount, Stoney Cree Toronto West, and Waterloo North), b no missionaries have been found for the yet.

A SHORTAGE OF MISSIONERS for three L theran evangelism weeks in mid-January a early February gave Regional Director W. Mehlenbacher some concern. Because m sions in Stratford, Kitchener, and Hamilt were scheduled rather closely, pastors these areas could not accept invitations neighboring conferences so near the ti of their own missions.

> Last June, the Canada Synod resolved name a committee to "study the ecumeni relationships of the Lutheran Church in light of the Confessions." The committ met recently under the chairmanship of Rev. Arthur Buehlow, editor of the "Cana Lutheran," to discuss such matters as me bership of the ULCA in the World Cou of Churches, relationship to the Canad Council of Churches, and participation Week of Prayer and World Day of Pra services. It arrived at no final conclusi and will soon meet again.

The service of St. Peter's Church, Otta (Arthur F. Conrad, pastor), was televi for a second time in recent months over CBC-TV network on Dec. 11. The CBC doubling the number of its church servic but for technical reasons its telecasts limited to a few churches in large cities.

The CBC religious period featured

Christmas program from Waterloo College and Seminary on Dec. 18. The male chorus sang carols and the girls' choir, under the direction of Dr. U. S. Leupold, presented a Christmas cantata. President J. Ray Houser gave the meditation.

Benevolence contributions are running 10 per cent ahead of 1954, according to Treasurer E. A. Kalbfleisch, but contributions will be far short of budget needs. The stewardship committee is planning to introduce the sector project in 1957 in an effort to raise the level of giving.

Canadian Lutheran World Action receipts were lagging by several thousand dollars in mid-December. An urgent telegram from Director Arnold Conrad urged delinquent congregations to "hold love's working arm high through world missions and service."

MEMBERS of St. Paul's, Galt (Theodore Iseler, pastor), pledged $55,200 in a building fund campaign directed by LLM's Associate Director Edmund R. Foehl. Goal was $50,000 to enable the congregation to relocate.

St. Peter's, Preston (James Dauphinee, pastor), is planning to add a chancel to the church and to build an educational unit. Members recently pledged over $100,000 for this venture.

Because of the increased activity at the Lutheran Summer Camp at Edgewood Park and the need for more year-round promotion, the directors of the camp and the Luther League are considering engaging a full-time camp manager and youth worker. The camp attracted 508 youngsters last year.

The Rev. Norman Berner, synod public relations director, has been re-elected as vice president of the Christian Writers Association of Canada. The association recently sponsored a series of four lectures in Kitchener for persons reporting church news to the daily press.

Eugene Kelchner, ULCA Brotherhood secretary, was a visitor in Kitchener in late November. He met with the local committee making plans for the Brotherhood's biennial convention to be held in St. Peter's Church Sept. 20-22.

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PENNSYLVANIA

Hospital Survey Ordered In Lehigh Valley Area

By HENRY W. SNYDER, JR.

ALLENTOWN—A special committee approved by the Board of Inner Missions of the Ministerium of Pennsylvania has retained a professional firm which will conduct an immediate survey to determine whether there is need for a Lutheran-sponsored hospital in the Lehigh Valley.

Action concerning construction of the hospital will depend on the outcome of the survey. The consultants will report to the committee by Feb. 15.

Action favoring the survey was taken by the committee at a meeting in Bethlehem Dec. 14. Committee members include Mr. Harry Fritch, Fred Body, J. R. Klinger, and Pastor William Ward, all of Bethlehem; Mr. Theodore Trexler, Allentown; and Pastor Walter Kuntzleman, Bath.

Meeting with the committee were Dr. G. H. Bechtold, executive secretary of the Inner Mission Board; Pastor Raymond Heckman, board president; and Conference President Ralph R. Hartzell.

COUNCILS of the four churches in the Zionsville Parish have initiated a study to determine the advisability of realigning the parish. The parish has more than 1,40 adult members. It was served for half a century by Pastor David Kaufman who died recently.

The giant 160-foot steeple of Union Church, Egypt, has been dismantled to be replaced by a smaller one which will conform with the building's colonial design. The steeple had been condemned as unsa

Dr. Will Herberg, New York writer and lecturer, was leader of a three-day Institute of Christian Living at Muhlenberg Colle in November. He is author of *Protestant Catholic, Jew: An Essay in American Religious Sociology.*

St. John's Church, Coplay, laid the cornerstone for its new addition Dec. 18.

—Changes of Pastorate—

CENTRAL PENNSYLVANIA

AURAND, JOHN M. From Sharpsburg parish, Md. To Pen Mar parish.

LUNDAHL, FRANZ A. From St. Paul's Church, Newville. To Herndon parish.

WEAVER, J. BRUCE. From St. Paul parish, York Co. To Trinity Church, Milton.

WOLF, JESSE E. From Glasgow-Blandburg parish. To Grace Church, Sunbury.

MISSIONARIES

ARRIVALS

NEUDOERFFER, THEODORA. From India, Nov. 29. c/o J. D. Rohrar, 47 N. Hazel St., Manheim, Pa.

DEPARTURES

BOYER, RICHARD. To: de la Quintana 1114, Rosario, FCNBM, Argentina. Nov. 10.

DECEASED

THE REV. STEPHEN POTTSCHACHER, 68-year-old assistant pastor of St.

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The Lutheran—1/11/56—F745

John's Windish Church, Bethlehem, Pa., an founder of First Zion Hungarian Church Bethlehem, died Nov. 23 at an Allentow Pa., hospital.

Pastor Pottschacher was born and edu cated in Hungary. After graduate studi at Erlangen and Rostock, Germany, he cam to the United States, and founded First Zio Hungarian Church in Bethlehem in 1928.

A funeral service for Pastor Pottschache who is survived by his wife, the form Helen Makuvek, was held at St. John's Win ish Church, Bethlehem, by Pastors Ralp Hartzell, Frank Flisser, John Ormai, and D Ernest Steigler on Nov. 26. Burial was Hellertown union cemetery.

DR. HERBERT J. WEAVER, 86, past emeritus of St. Luke's Church, Huntingt Park, Calif., died Dec. 9. He had been resident of the California Lutheran Hon for the Aged in Alhambra for the past eig years.

He was born at Greenford, Ohio, a graduated from Wittenberg College a Hamma Divinity School. Ordained in 189 Dr. Weaver served his first pastorate at Tro Ohio, and was subsequently pastor of Fi Lutheran Church, Los Angeles, and Trin Church, Riverside, Calif. From 1924 to retirement in 1944 he was pastor of Luke's Church in Huntington Park.

Dr. Weaver was president of the Ca fornia Synod for two terms and was acti in development and direction of the L theran Camp, and the Home for the Ag He was a chaplain of the California L theran Hospital in Los Angeles for seve years.

Among the survivors are two sons, Do ald G., and John K.; two grandchildr Donald J., and Mrs. Nancy Ann Piirto; a a granddaughter. There are also five bro ers and sisters.

The funeral service was conducted Dec. at St. Luke's Church, Huntington Park, Pastor Charles P. Smith, Synod Presid Carl V. Tambert, and Dr. Howard Anspa Interment was at Rose Hills Memorial Pa Whittier, Calif.

"WE SHALL CONTINUE TO ENCOURAGE OTHER CHURCHES TO SELECT YOUR FIRM . . ."

That pleasing comment is the manner in which Pastor John C. Shetler of Christ Evangelical and Reformed Church, Temple, Pennsylvania, closed a recent letter to this firm. We had just concluded a successful fund raising program for a new church.

If your church is considering a funds problem, perhaps you would be interested in the first two paragraphs of Pastor Shetler's letter:

"Christ Church is concluding a successful Building Fund Campaign. Three weeks ago we did not believe we could reach $60,000, and last night we achieved the figure of $80,161. In addition to this we have $6,000 from organizations. There are still a number of pledges to be returned, and we are confident that we shall pass $90,000.

The President of our Consistory has estimated that we could have raised $20,000 if we had tried to conduct this campaign without the expert guidance and direction of Lawson Associates."

We said we could raise a minimum of $64,000 for this congregation. The campaign closed formally with more than $20,000 in excess of that amount. The average gift was $351, and the total amount pledged will be collected in twenty months—time enough to give enough but not so long that the church construction program will drag on and on.

THE COST OF THIS CAMPAIGN WAS LESS THAN FIVE PER CENT OF THE TOTAL SUM RAISED.

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IN CONCLUSION . . . . . .

SOMETIMES THE EVENTS of the greatest long-range importance don't get in the headlines. Not many people were informed, back in 1706, that two German Lutheran pastors had climbed down from a sailing ship in a South Indian port city, and had gone ashore as the first Protestant foreign missionaries.

But from that day, 250 years ago, there has been an unbroken line of missionaries traveling to all parts of the world. Their goal has been to win to the Christian faith such a vast assortment of folks as Zulu tribesmen in Africa, cannibals in Sumatra, proud Hindus in India.

It's impossible to calculate the quantity of courage and persistence these missionaries have demonstrated in alien lands. The churches at home have never been bold in recruiting and supporting large numbers of missionaries (30,000 Protestants in overseas fields are as many as have ever been at work in any year). But there are now Christian congregations in practically every country.

THIS MONTH there will be a celebration in India in memory of the pioneer Christians who came 250 years ago. It won't be a great victory celebration, as though the goal has been won. Christians are still only a small minority in India. There are many defeats as well as victories in missionary work. In China practically all missionaries have been expelled in the last six years.

But the gospel has been preached to many millions. Young churches have been firmly planted throughout Africa and Asia.

Missionaries often feel lonely, no doubt, knowing that many of the folks back home don't know what they are doing and don't care. The place where we live usually seems the most importa place in the world for most of us. V may respond to appeals for a new pari building in our own congregation, b cause we can plainly see we need it. I difficult to stir up equal enthusiasm f building a church in Malaya, on the oth side of the world.

But in the Christian faith there is restless urge to get going. We can't s boundaries for preaching the gospel. O Lord won't let us settle down. His wo must be taken to the whole world.

THE ODD fact about the Christian l is that the more recklessly we give f others, who may seem to have no cla on us at all, the more we have ourselv This isn't a matter of dollars and cen If you put $10 in the offering next we for missions in Malaya, you aren't gu anteed an increase in pay next mon You'll probably have to do without son thing you wanted to buy for the hou

But something happens to you. Y become a richer person, because a deed generosity in the name of Jesus makes y more like Jesus. To refuse a chance give in his name makes you less like hi

That's true also about our church If we concentrate on our local plans, e enthusiasm even for them seems to eva rate. But when we dedicate a large sh of our resources for others, our local pr ects leap ahead much more successfu

Although India is far away, and o a few Americans will go there this mo for the 250th anniversary celebration, can share in the big days. We can h services of thanksgiving in our own to for the results of foreign missions—v prayers that God will increase our eag ness to help in the worldwide work wants done.

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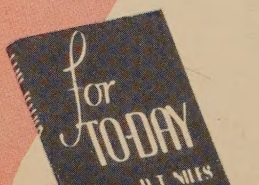

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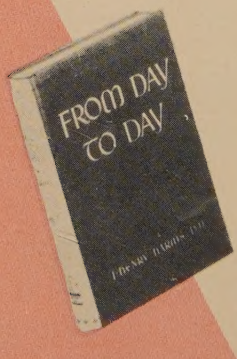

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